



Ἀλσργίς Βασιλέας, ἔχ' ἱερέας ποιῇ.

Theod. l. 5. c. 18.

THE
Ecclesiastical Histories
OF
EUSEBIUS, SOCRATES, SOZOMEN,
AND

THEODORIT,
Faithfully translated and abridged from the
ORIGINALS,
By SAMUEL PARKER, Gent.

To which is prefix'd
A DISSERTATION concerning the Use and Au-
thority of *Ecclesiastical History*,
By CHARLES LESLY, M. A.

Together with
The LIVES of each respective Historian, and
several useful Notes and Illustrations in the Margin,
from the best Authors, as likewise necessary Indexes
added by the Abridger.

VOLUME the Third.
Containing the Abridgment of the four last Books of
Socrates, Sozomen, and Theodorit.

The Second Edition.

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TO THE
Right Honourable
PHILIP
Lord GLAMMIS.

My Lord,

THE former Part of this Book had the Honour to obtain the Patronage of a Noble Peer of Scotland, whose Family and Character place his Lordship among the Foremost of those Il-

The Dedication.

lustrious Heroes of that Ancient Kingdom, who, in Defiance of *Presbyterian* Usurpation, and all the Malice and Inhumanity which a Spirit of Schism and Rebellion, and a Calenture of Enthusiasm, can generate, assert with Primitive Courage the Rights and Doctrines of that truly Apostolick Church which God has planted there, and not only still protects, but has, for some Years past, been Refining with Fire. It may, therefore, be reasonably expected, that I should Dedicate this Second Part to your Lordship, whom the Grace of God, the Nobleness of your Bloud, and the Generosity of your own Inclination and
Temper

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Temper have render'd so conspicuous a Pattern, and such a recommending Instance of Religion and Vertue. Who more fit to stand, as it were, in the Front of such a Veteran Body of Venerable Bishops, Pious Emperours, Victorious Martyrs and Confessors, Judicious and Learned Church-Writers, Mortify'd Livers, and Dutyful Subjects, than your Lordship, so Sincere an Admirer, and so Diligent an Imitator of their Piety, Resolution, and Courage, of their Reverence for the Apostolick Succession and the Church's Authority, of their Masculine and Steady Loyalty, of their Industry in the Study, and their Proficiency

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in the Knowledge of their Duty,
and of their Modesty, Humility,
and Strictness of Life?

My Lord, I am not Dawbing
and Flourishing beyond the true
Features. Your Lordship's Abhor-
rence of Flattery, as well as the
Testimony of all who have the
Honour to know You, will pre-
serve me from any Imputation or
Suspicion of That. Vanity is
your Lordship's particular Aver-
sion; as, indeed, it ought to be
every Man's who lies under so
many Temptations to betray him
to it. Youth seldom carries Balast
enough not to be overfet with the
Consciousness of so much Personal
Merit

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Merit, and the Priviledges of so high a Descent, and such an ample Fortune. The Bloud of Kings flows in your Veins; of what Kings, the Complacency, Meekness, and Evenness of your Temper, Exalted Qualities that have eminently adorn'd and distinguish'd so many Monarchs of the *Stuart* Line, sufficiently shew. All the excellent Endowments and Vertues of that Great Prince, King *Robert* the Second (whose Daughter was marry'd about three hundred Years since to your Lordship's Noble Predecessor, Sir *John*, commonly call'd the *White Lyon*, the first *Thane*, or Lord of *Glamis*) have descended to your Lordship

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ship without the least Abatement. And the Filial Piety and Gracious Disposition of King James the Fourth are copy'd by your Lordship in a Manner worthy of the Affinity between the Royal Relict of that Prince and your Lordship's Predecessor John the eighth Lord Glamis. The Dignity and Lustre of your Lordship's Family want no further Blazoning: Its Antiquity no Body can be a Stranger to, that has heard of the D'Lyons in France, (a Name Great and Famous there before the time of William the Conqueror) or of the Family of the Leones in Old Rome. But there is something which yet sparkles brighter in its Annals, and which gave it Root in

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in Scotland, and produc'd a Stock worthy to have a Royal Branch ingrafted on; the Vigorous and Heroick Loyalty of that renown'd Ancestor of your Lordship's, who, for the Part he bore in suppressing the Rebellion and Usurpation of *Donald Bean*, was (Six Hundred Years ago) rewarded with the Grants of the Lands call'd *Glen Lyon*: Whose Successors, following his Example in the same Path of Honour, receiv'd, from Time to Time, new Accessions of Grants and Titles; particularly, that of Earl of *Kinghorn* in the Year 1606. and since, that of Earl of *Strathmore*, conferr'd by the Princely Favour of that Great Judge of Merit, King
Charles

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Charles II. on your Lordship's Grandfather, and from him deriv'd to your Lordship's Noble, Father, in whom, and afterwards in your Lordship, all true Lovers of the Church and Monarchy have good reason to wish they may long flourish, and acquire that Increase of Glory which your Lordship's Hereditary Love of a true Hereditary Title deserves.

Thus Grac'd with Vertues,
Crown'd with Honours, and En-
compass'd with Affluence, Your
Lordship, like another Sun in our
World of *Great-Britain*, spreads
happy Influences over the whole
Island. For *England* too, in conse-
quence

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quence of your Relation to some of her most Noble and Ancient Families, has no small Interest in your Lordship, and is almost disturb'd, that your Native Country should have more; That Country, out of which God has been pleas'd to send me so many Friends in a Providential Succession, Gentlemen of singular Worth and great Accomplishments; in Gratitude to whom, had there been no other Motive, it would have become me to prefix your Lordship's Name to these Papers; That Country, which, at this time, has the Advantage of all others in the World, especially of its Neighbours, in several Particulars of the greatest Importance; where the
Wheat

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Wheat is already, in a great measure, separated from the Chaff; where Discipline vigorously exercised by a Suffering Church, and the General Bent and Behaviour of the People, have quite shut out that Indifference, and those Mixtures of Principles, which have made almost all Men's Pretensions to Religion and Honour equally good on this Side the *Twede*, and the worst Sort of People among us worse than otherwise they would have been, by helping them to Rags of Hypocrisy to hide the Nakedness of their Impiety. The very *Presbyterians* in Scotland have a better Notion of Religion, whatever they suppose it to be, than to
make

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make it a Composition of contrary Ingredients. There are not half a dozen Sorts of Loyalty There. Men are either Good or Bad Subjects *consistently with Themselves*. And that Coldness of Respect, which some of Southern Extraction desire should seem to be the Result of Contempt, is indeed the Effect of their Envy and Indignation; for Nothing vexes an Ill Man more than the Probity of others, and Nothing disguises that Vexation better than an Air of Superiority and a Shew of Neglect.

May your Lordship soon see the
real Occasion of all Animosities re-
mov'd;

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mov'd; and such a happy State of
Affairs as may put Hypocrisy out
of Countenance, and make the
Practice of every Duty as Conveni-
ent as the greatest Cowards can
wish. I am,

My Lord,

Your Lordship's

Most Obedient

Humble Servant,

Samuel Parker.

T H E

THE
PREFACE.

I HAVE said enough in the Preface to the First Part of this Abridgment, to shew the Reader the Design and Method of it, and to furnish him with a general Knowledge of the Lives and Characters of the Authors from whom it is extracted. So that, upon these or the like Heads, I need add nothing here, unless it be, that I hope I have taken as much care not to leave out any thing material in this, as I did in the other Part; and that I am sorry the Printer has taken so much Pains too to make it of a Piece with the Former, in the frequency of Press-Errors, which would have been fewer, had I not been at too great a Distance to Correct the Sheets my self.

The Preface.

If it be ask'd, Why I have stopp'd short at the End of these Three Historians, and not proceeded to Evagrius's Church-History; I answer, That as Valesius has observ'd, that History abounds too much with Civil and Military Affairs and Transactions, and that the Ecclesiastical Part is very Defective, Scanty, and General. And, therefore, there would be a Necessity, not to Abridge, but to Enlarge, and Supply it from other Ecclesiastical Writers, before it could be made as Useful as the Abridgment of the preceding Historians. Besides, when we come so low as the Times he writes of, the Christian Church and Religion appear with so different a Complexion and Face, from what they had in their Native Simplicity, and Primitive Purity, that 'tis enough to make the Pious Reader turn away his Head from so melancholy a Story, and shut up the Book.

And here should end my Preface, did it not seem as necessary, before the Second Part of this Abridgment, to intimate its particular Applicableness, as it was to mention its general Usefulness before the First.

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First. And what, next the Authority of the Holy Scriptures, is more likely (with God's Blessing) to open the Eyes and turn the Hearts of an Infatuated Impenitent People? What more likely to stop the Growth, and reach the Vitals of Infidelity and Profaneness, of Heretical and Rebelious Principles, of an irreligious Contempt of the Sacerdotal Character and Authority in too many of the Laity, and a Versatil and Worldly Temper in too many of the Clergy? What more likely to kindle up again the Spirit of true Piety and Christian Zeal or Warmth, and to revive the Knowledge and Inforcement of many sacred Doctrines, which some People have of late been at so much Pains to smother, and others, if 'twere possible, to extinguish? In a word, what more likely to restore the Banish'd Part of Christianity, and of a Proverb of Reproach to render us a Praise in the Earth, than the Knowledge and Contemplation of the sound Faith, harmonious Unity, impregnable Courage, religious Chearfulness, and uniform Practice of the Orthodox and Catholick Christians of the earlier Ages? Neither Numbers, nor Interest, nor Ease, nor Safety

The Preface.

was a Rule to them. They were no more to be put out of their Course by any Terrors or Violences of Persecution, than the Rays of the Sun can be broken or bent by a Gust of Wind. None of them exempted himself from any Duties of his Station; None fail'd in the Execution of that Office that belong'd to him, or over-rul'd and usurp'd the Exercise of that Authority which did not. The Emperours of the World were proud to shew their Subjection to the Spiritual Dominion of the Church; and the greatest Pastors of the Church as chearfully and entirely submitted every Thing but Conscience and Duty to the most Arbitrary Administrations of Persecuting Princes. Blasphemy and Heresy were not then treated with Tenderness. Heaven's Artillery was discharged at the Titan's Head as soon as he appear'd. Some People's Moderation and Forbearance would then have been call'd by very ugly Names; And Church-Doors would have been shut, as well as Books writ, against Innovators and Corrupters of the Faith. No Method was then thought so Healing, or so Kind, as to cut off a Gangreen'd Limb. The

Synod

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Synod of Alexandria did not take Cognizance of Arius's Cause, and drop it.

But some of my Readers may be in haste, and wish this Argument dismissed. — For the Relief of such Constitutions, not unlike those in the Natural Body, which a small Dose of Physick cannot move, and a large one has violent Effects upon; I shall turn out of this Road, and, after two or three Words to Mr. Whiston, detain the Reader no longer from better Business.

The Church Historians I have abridg'd are not more serviceable for any good End and Purpose, than for the Confutation of those Monstrous Positions and Impious Tenets Mr. Whiston is labouring to Revive, and the Vindicating and Clearing the Reputation of those Great and Good Men, whose Memories he has attempted to blacken with the most groundless and malicious Calumnies; projecting (weak Man!) upon the Ruins of their Tombs to raise himself a Throne of Popularity and Preceptorship among Knaves
and

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and Fools. Of late we have had many such Contenders for the Bays. A-il and To-nd, and C--ard, and Cl-don, and C-lins, and T-dal, and the Camifars, &c. Mr. Whiston comes late a Leasing. The People begin to be surfeited with these Amusements. They have multiply'd so fast that, like Lotteries, and Weekly Papers, they spoil one another.

If Mr. Whiston has never read our Historians, let him not attack their Authority from his usual Battery of bold and groundless Misrepresentation. Let him prove their Partiality from more authentick Records if he can. And, if he cannot, let him confess, that the Sense and Judgment of the Church in those Ages run all along against his Doctrines, and that the Nicene, and all the Catholick Councils after it, made the Sense of the Scriptures, and the uniform Tradition of the Church, the Rule upon which only they grounded their Definitions of Faith. This is true, if whatever the Ancients have told us upon this Point be not a Lie. And if it be a Lie, let him produce his Witnesses, credible, authentick Witnesses, and

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and not his own pretended Jealousies and affected Conjectures, to prove it so.

And in order, if possible, to bring him to some sense of Shame, and let the World see how little his Readers ought to trust his Confidence, or take notice of his Assertions, particularly as to his Characters of the Ancients; I am now preparing for the Press a Translation of those excellent Books of the Great Athanasius, his four Orations against the Arians, by which it will plainly appear, to Mr. Whiston's Confusion, that neither himself, nor any other of the Impugners of the Divinity of God the Son, and God the Holy-Ghost, have been able, or ever will be, to urge any thing Argumentatively, which that Father has not, even in the Compass of those Four Discourses, very fully confuted; and that Athanasius was so far from being either that Knavish or Weak Man, which Mr. Whiston has so basely represented him to be, that his very Manner of Writing shews a serious Piety and a plain and open Honesty, and the Pertinency Coherence and Clearness of his Reasoning undeniably prove he had strength of Judgment,

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Judgment, Quickness of Apprehension, Sagacity, Acumen, Wit, and Perspicuity, superiour, perhaps, to any Writer of his Age. And I shall take Occasion, in the Margin, to add such References to Positions and Passages in Mr. Whiston's Books, as this Great Man has long ago baffled and disprov'd, that Mr. Whiston, if he will not be convinc'd by any other Man's Writings, may however stand condemn'd, before all the World, out of his own.

T H E

THE
ECCLESIASTICAL HISTORY
OF

Socrates, Sozomen, Theodorit, &c.

BOOK IV.

THE Loss of *Jovian* was within a few Days alleviated by the Election of the Emperor *Valentinian*, [the No- *S. L. 6. c. 6.* ble Person, whom the Apostate had cashier'd, and banish'd, for the Affront he put upon his new Religion, and *Jovian*, upon his Accession, had sent for Home.] He was a Native of *Pannonia*, brave, active, and skilful in War, [notwithstanding *Julian* would have *S. L. 6. c. 6.* had it believ'd, he banish'd him for Negligence in his Military Command; [Tall and Majestick as to his Person, Conspicuous *T. L. 4. c. 6,* and Exemplary for his Prudence, Temperance and Justice;] in a word,
B one

one whose Virtue and Merit had always the Advantage of, and out-shin'd his Condition. About a Month after his Accession, he thought fit to divide this high Dignity and wide Dominion between
S. L. 6. c. 6. himself and his Brother *Valens*, [having been vehemently press'd by the Army, immediately after his Investiture, to pitch upon a Partner to share the Government with him; which, at that Time, he did not comply with, telling those who were noisy for it, *That once it was in their own Breasts whether they would have made him Emperor, but that now, when they had made him so, 'twas their Duty to be quiet, and leave the Affair they sollicit, and the Conduct of all other Political Matters entirely to his Prudence*: An Admonition which gave them a great Opinion of him that utter'd it, and wrought in them an entire Obedience and Submission to him for the Future] Both the Brothers profess'd Christianity, but with this essential Difference, that *Valentinian* was a Zealous Catholick, and *Valens* † having

† Theodorit (*L. 4. c. 6.*) makes him to have been Orthodox at the Time of his Accession; and (*c. 12.*) says, That resolving to receive Baptism before he set Out upon his Expedition against the *Goths*, he was perswaded by his Empress, an *Arian*, to receive it in her Communion, at the Hands of *Eudoxius*; who, by an Oath at the Font, oblig'd him for ever to be true to that Heresie, and to make the Catholicks every-where fly their Country.

been so unhappy as to be baptiz'd by *Eudoxius*, very warmly espous'd and asserted the *Arian* Persuasion. Whence it was, that tho' they concur'd very well in the Management and Administration of the Secular Part, yet they drew two contrary Ways in their Treatment of the Church. *Valentinian* cherish'd and encourag'd the Orthodox, without persecuting the *Arians*; but *Valens* was not satisfy'd to make the *Arians* his Favourites, without dreadfully oppressing and raging against the Orthodox.

Valentinian [prosecuting his Journey towards *Rome*, in Order to fix himself in the Administration of the Western Empire, was Petition'd, in *Thrace*, by *Hypatian*, Bishop of *Heraclea*, deputed to that Office by the *Similitudinarian* Bishops of *Hellespont* and *Bithynia*, to call a Council for the Settling of the Faith; to which he reply'd, *That he ought to concern himself very cautiously in Matters of that Nature, being but a Layman, and that the Clergy, in Regard of their Office and Character, were at Liberty to assemble in Council where-ever they pleas'd*. And thus, upon all Occasions, he express'd and carry'd himself to the Clergy. For so sincerely and religiously this admirable Prince consulted the Honour of God, that he never would prescribe to the Priests of God, nor take upon him to reform any Thing, in purely Ecclesiastical Matters; which he look'd upon as foreign and superiour to the Cognizance of any Earthly Powers, tho'

he must needs be conscious to himself that he was not only a very pious Prince, but a wise and an accomplish'd Governour.] At the same Time, or † soon after, the same Sort of Men gathered about his Brother at *Constantinople*, offering and urging to him the same Proposal: To which, imagining the Petitioners to be of *Acacius* and *Eudoxius's* Combination, he consented. And while this Assembly were following their Business at *Lampsacus*, (a City of *Hellepont*, in which Country the *Macedonians*, who swarm there at this Day, very probably made their Party at that Time) the Fears of a Rupture from the *Persian*, which yet did not happen, carry'd him to *Antioch*, where he fledg'd his Fury against the Orthodox, banishing *Me-*
T. L. 4. c. 13. letius [into *Armenia*,] and using extream Severity and Cruelty towards all who refus'd to communicate with *Eurzoius*; *Paulinus* only escaping unmolested under the Shelter which the Character of a singular Piety afforded him. Particularly we are told, that he drown'd many of them in the River *Orontes*. But Divine Providence thought fit to check him in the Career of his Violence, by the Interruption of two very astonishing Terrors of Nature, a

† The Circumstance of Time in this Story is somewhat uncertain and confus'd. The Curious Reader is desired to consult the Learned Annotator in his first Note upon the Seventh Chapter of this Book.

devouring

devouring Earthquake and Inundation, and by a third Prodigy of a much more destructive Kind and horrible Size, a Rebel-Urper, whose Name was *Procopius*.

This was a lucky Conjunction for the *Macedonians*, who in their Synod at *Lampsacus*, which met in the first Consul-
lat of the two Emperors, [and *S. L. 6. c. 7.* lasted two Months] accordingly made their Use of it; for there they confirm'd and inforc'd anew their *Antiochian* Creed, anathematiz'd that of *Ariminum*, [restor'd those of *S. L. 6. c. 7.* their own Body whom the *Acacians* had depos'd, ordaining that their Accusers at any Time should be liable to the same Punishment with the Accus'd, if they did not make good their Allegations; that their Bishops of that and the Neighbouring Provinces should sit Judges upon those Occasions; and that the Witnesses of the Lives and Conversations of the Parties should attend;] further approv'd and confirm'd the Deposition of the *Acacians*, [after they had call'd them before them, and *S. L. 6. c. 7.* promis'd, (but, as it prov'd, to no Purpose) to spare them if they would recant; and these Conclusions and Decrees they notify'd to all Churches by Synodical Letters.] Now then the *Macedonians* and *E-leusians* got into the Saddle, and began to appear a powerful and considerable Faction,
B 3 which

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which they had not done 'till this Convention had made them so.

The next Year, *Gratian* and *Dagalaiphus*, Consuls, the Battle of *Nacolia*, (a City in *Phrygia*) was fought between *Valens* and *Procopius*, in which the Latter had the Advantage, but had not long enjoy'd it, when † *Agilo* and *Gomoarius*, two of his Officers, deliver'd him up to his Enemy, who, notwithstanding those Assurances he had given them by Oaths to the Contrary, had them saw'd asunder, and ty'd the Legs of the Usurper to the Tops of two Trees bent down by main Force 'till they met, which violently rising again tore his Body in two. A Punishment very proper for him that would have blown up the Government, and rent in funder the Body Politick. * Before the End of the same Year a Son was born to his Brother *Valentinian*, and receiv'd his Father's Name.

The Proceedings of the Synod of *Lampsa-*
cus, [whose Deputies, tho' dis-
S. L. 6. c. 7. patch'd with all Expedition,
 came too late to prevent *Eudoxius's* Insinuations and Influences,] highly
 displeas'd and provok'd the
S. L. 6. c. 7. Emperor, [who try'd to per-
 suade their Messengers to close in
 with *Eudoxius*; which when they refused to do

† *V. Vales. in loc.*

* *V. Vales. in Chap. 10.*

objecting *Eudoxius's* foul Designs and Practices, *Valens* was so enrag'd, that he condemn'd them to Banishment, put the *Eudoxians* in Possession of the Churches, ||] soon after summon'd *Eleusius* as being one of the warmest of the *Macedonian* Chiefs, and call'd a Council of rank *Arians*, whose Faith *Eleusius* would by no means embrace 'till he was scar'd into it by Menaces of Banishment and Confiscation. But it proving too hard a Morsel for him to digest, he soon threw it up again; and owing to the People of *Cyzicus* he had been frighten'd into Apostacy, advis'd them to look out for another Spiritual Father. But they were so fond of him that they still kept him for their Bishop, and retain'd his Heresy with him.

Eudoxius however, the Emperor abetting his Resolution with an Edict, gets *Eleusius* thrust out of his Church, and † his Place supply'd by *Eunomius*: Upon which the *Eleusians* build themselves a Church without the Walls, and there attend their Devotions. Besides what has been intimated of *Eunomius's* Character in the Share he has had already

|| The order of Time in this Relation seems a little confus'd between the two Historians. I have endeavour'd to reconcile it as well as I can.

† A gross mistake as to the Circumstance of Time, *Eunomius* having obtain'd that Bishoprick in the Reign of *Constantius*, as the Learned Annotator observes and proves in his Third Note upon Chap. 7.

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in the Course of our History, let it be further

observ'd here, that he was as
S. L. 6. c. 26. very a Wrangler and Sophister,

[(a Qualification which the Brethren of that Sect, at this very Day, notoriously prefer to all the Piety and Charity in the World)] as his Master *Aetius*, and hurry'd by his Pedantry and loose Principles together, into the same Extravagance of Blasphemy; that he was utterly unacquainted with, and indeed incapable of understanding the true Sense of the sacred Text; that he was so full of Circumlocutions and Tautologies, that in a Multitude of Words he lost the Meaning of Things; Witness his Commentary upon *St. Paul's* Epistle to the *Romans*, and indeed whatever he has writ

besides; [that he first brought
S. L. 6. c. 26. in the Novelty of Baptizing with a single Immersion, in

Defiance to † Apostolick Practice as continu'd to this Day; and in general a new Sort of Ecclesiastical Regimen and Discipline, recommended by the specious Varnish of a singular Strictness, and a solemn Appearance, tho' others, and perhaps more truly, tell us *Theophronius* of *Cappadocia*, and *Eutychius*, two notable Pillars of this Heresy, when

† Let it here be remember'd what *Gregory the Great* says, *L. 1. Ep. 43. Par. Ed. concerning Trine, and single Immersion*, *In una Fide nihil officit sanctæ Ecclesiæ Con-
 fuetudo diversa.*

some Time after they abandon'd *Eunomius*, vary'd and metamorphos'd his Doctrines and Institutions, and particularly contriv'd this new Manner of Baptizing, and with it a new Form; for they baptiz'd not in the Name of the Trinity, but into the Death of *Christ*. But of this enough;] By the Art and Eloquence of *Eunomius*, *Eudoxius* hop'd to secure the People of *Cyzicus* to his Party; 'till the Event shew'd him his Mistake; for instead of that he preach'd them with his Cant and Jargon into a Tumult, and his Vanity and Petulancy so provok'd and incens'd them, that they expell'd him their Walls; from whence he went to *Constantinople*, and † there liv'd with *Eudoxius*, † retaining only his Episcopal Character.

After the Emperour had done himself Justice upon *Procopius*, he had solemnly sworn to punish the Treason of the City of

† Sozomen (*L. 6. c. 26.*) turns the Story of *Eunomius* another way; For having taken notice of the Charge exhibited against him to *Eudoxius*, he says *Eudoxius* summon'd him, requir'd him to explain his Doctrines in a Sermon before him, acquitted him, and wish'd him a good Journey back to *Cyzicus*; and that *Eunomius* told him, He was resolv'd to have nothing more to do with People not to be Trusted; and accordingly took a House and liv'd Privately, never varying, or receding in any Particular from his beloved Set of Notions; that this, however, was only for a Pretence to break with *Eudoxius*; for that the True Reason of his Dissatisfaction was the Party's Deserting and Disowning Aetius.

† σχολαίος επίσκοπος.

Chalcedon,

Chalcedon, (which had espous'd the *Rebell's* Cause, and even shut her Gates against her Lawful Sovereign) by dismantling the Walls; and now he acquitted himself of his Oath; in the doing of which there was found a Stone with an ancient Oracle or Prediction upon it, of which this was the Tenour, *That at what Time the City should have a large Supply of Water added to it, a certain Wall of a Town should be of Service to the Conduit, and that, about the same Time, prodigious Shoals of Barbarians should lay waste great Part of the Roman Empire, and having glutted themselves with Outrage, should at last be deliver'd up to Destruction.* The Thing afterwards came to pass; either when the Emperour built the *Aqueduct*, in which he bestow'd the Stones of that Wall, or when the Prefect of the City *Clearchus* built his Cistern or Conduit, upon which Occasion there were Festival Rejoycings in the City, exactly according to the Words of the Oracle, *Χορὴν τετραμεναι σήσενται εὐσεφείας κατ' ἀγῆας*; and the Latter Part of the Prediction was also punctually and literally verifys'd. The Cities of *Constantinople*, *Nicomedia*, and *Nice*, interceded upon this Occasion for that of *Chalcedon*, and by their most humble and earnest Entreaties with much ado wrought so far upon his Majesty, that tho' in regard of his Oath he pull'd down the Walls, yet he had the Breaches repair'd as fast as made, with little Stones; and the Botches are too visible at this Day.

Nor

Nor did one Quarrel and Resentment put another out of the Emperor's Head or Heart; for he persisted in his Rage against the Orthodox, driving them out of his Capital, and not only them, but the *Novatians* too, (as being likewise *Homœusians*) whose Churches he shut up, and banish'd their old Bishop *Agelius*, a Man who † affected an Apostolick Severity of Life, went with his Feet bare, and wore but a single Garment. But the Interest of one *Marcian*, a Man of a strict Life, [uncommon Learning,] and a S. L. 6. c. 9. perswasive Tongue; once an Officer at Court, but then a Presbyter among the *Novatians*, and Grammatical Preceptor to the Emperor's two Daughters *Anastasia* and *Carosa*, [soon S. L. 6. c. 9. brought back *Agelius*, and] obtained that their Churches might be open'd again; tho' 'twas more than he could do, to find Means to restrain or disarm entirely the Malice of the *Arians*, who mortally hated his Brethren for their Kindness and good Offices to the Catholics.

The Year following, *Lupicinus*, and *Jovian* Consuls, there fell at *Constantinople* a Storm

† Βίον ἀποστολικὸν βίος So Soz. (L. 7. c. 12.)
 τῷ ἀρετῷ τῷ βίῳ διὰ τῶν ἔργων φέρον, meaning only the strictness of his Morals, and that, perhaps, as to the Outward appearance.

of Hail; the Hailstones as big as a Man could grasp in his Hand. In the same Consulat *Valentinian* assum'd his Son *Gratian* his Collegue. The next Year to that, in the second Consulat of both the Emperors, upon the eleventh of *October*, an Earthquake entirely destroy'd the City of *Nice* in *Bithynia*, and another soon after great Part of *Germa*, a City in *Hellepont*. † Very monitory Judgments, which carry'd in them not only a Resemblance of the shatter'd Condition of the Church, but an Expression of God's Anger against, and a Warning to the Emperor and his wicked Associate *Eudoxius*, who very much distress'd, and labour'd, if 'twere possible, to dissolve and destroy her, as by other Methods, so particularly by banishing Multitudes of her Clergy, S. L. 6. c. 10. [insomuch that the *Catholicks* had neither Churches nor Priests in *Tbrace*, *Bithynia*, *Hellepont*, and the greater Part of the Eastern Empire;] yet the good Providence of God and the Authority and Protection of their great Piety exempted at this Time *Basil* of *Casarea* and *Gregory* † *Nazianzen*, and no others, from Exile.

Thus it far'd with the *Catholicks*; but

† *Sozomen* (L. 6. c. 10.) extends the Calamity to more than these two Places in those Words, ἄλλαις πόλεσι.

‡ See *Valesius* on the Place.

not with them only; for the same Storm extended it self to the *Macedonians* too, [more numerous as *S. L. 6 c. 10.* they were than the *Eudoxians*;] tho' their Sufferings were much slighter than their Fears; which put them upon a general Hurry and Bustle to consult one another about the Means of preserving and supporting themselves, 'till they came to a Resolution to throw themselves into the Arms of the Emperor of the West, and *Liberius* Bishop of *Rome*, and rather to close with them in the consubstantial Faith than communicate with *Eudoxius*. Furnish'd with these Instructions and Letters from the *Seleucian Similitudinarians*, *S. L. 6. c. 10.* [wherein they besought them to assist and confer with their Delegates upon the Point of re-establishing the Church's Unity, acknowledging the Orthodoxy of their Faith, and how eminently they were oblig'd and qualify'd to succour and support the Truth,] their Delegates * *Eustathius* of *Sebastia*, *Sylvanus* of *Tarsus*, and *Theophilus* of *Castabala*, came to *Rome*; where they found not the Emperor, who was then in *Gall* employ'd in a War against the † *Sarmatians*; and [therefore, it being impracticable, as the Dispo- *S. L. 6. c. 10.* sition of the Army then was,

† This discovers a Mistake concerning Eustathius in our Quotation, p. 214, 215. of the Former. Vol.

† See Val. upon the Place.

to come at him, they presented themselves and their Letters to *Liberius*] who would have nothing to do with them, as being *Arians* and Enemies to the *Nicene* Faith, 'till they had declar'd themselves Penitents, and that they had long since condemn'd the *Dis-similitude*, and asserted the Son to be in all Respects like the Father, thereby meaning (they said) that he was of one Substance with him. He demanded a Confession of their Faith in Writing, which they gave him, and in which (for Brevity's sake to omit their Synodical Epistles from *Smyrna*, from *Pamphylia*, *Isauria*, and *Lycia*) in the Name of the Synod of *Lampsacus*, *Smyrna*, &c. (as bringing Letters from them, and being deputed by them to transact with him and all the Bishops of the Western Church) and likewise for themselves, they declare that they do, did, and ever will approve and hold the Holy *Nicene* Faith and Creed, condemning the Tenets of *Arius*, *Sabellius*, the *Patripassians*, *Marcionites*, *Photinians*, *Marcellians*, *Paulus Samosatenus*, and all other Heretical Doctrines repugnant thereunto; but anathematizing particularly the *Ariminum* Confession into a Subscription, of which the Bishops at *Constantinople* had been by meer Villainy cheated and betray'd; and then, as their own Belief, they annex the *Nicene* Creed, and conclude with expressing their own and the Readyness of their Principals to submit themselves, as to all Personal Allegations that might be brought against them,

them, to the Examination and Judgment (the Accuser producing *Liberius's* Letters) of such Orthodox Bishops as he should please to nominate. *Liberius* having receiv'd at their Hands this solemn Testimonial and Security of their Orthodoxy, admits them to Communion, and dismisses them to their Principals with * Letters, not in his own only, but in the Name of all the Bishops of *Italy*, and of the West; letting them know how much the Western Church rejoyc'd to understand, ty their Letters, that they now held and asserted the true Catholick Apostolick *Nicene* Faith, in which the very Number of the Fathers in the Council, the same with that of those Servants of *Abraham*, with whom, by Faith, he vanquish'd so many Thousands, discover'd a more immediate Interposition of God; and which was an impregnable Barrier not only against the *Arian* but all other Heresies; and from which, tho' so many of the Western Bishops, not without those of the Eastern Church too, had been by Violence and Circumvention carry'd away to subscribe a new Model at *Ariminum*, yet they had since renounc'd and anathematiz'd that spurious Form, with

* In these Letters he joyns all the Western Bishops with himself, and puts himself upon a Level with the Eastern Bishops they are directed to, calling them ἀδελφοὶ and συλλειτουργοὶ, as had also term'd him in the Inscription to their Synodical Epistle.

whatever

whatever Proceedings had pass'd at *Ariminum* prejudicial to the *Nicene* Faith; which Faith they had subscrib'd, and united themselves in Communion with those Churches that fell not away; so that all the *Italian* and *Western* Bishops were now cemented together in the Profession of the Holy *Nicene* Faith; which had receiv'd another large Accession of Votaries in the Subscription of so many Bishops of the *Eastern* Church, by the Hands of their Deputies; a Copy of whose Memorial and Subscription, in Behalf of themselves and their Principals, they had thought proper to accompany their Assurances of their utmost Assistance and Services, to obviate and preclude all Pretences and Artifices of Hereticks, and that they had given them the Notice above of the Recantation and Return of those Bishops that had been frighted or charm'd into the *Ariminum* Blasphemy, as an Example to be publish'd by them for the Imitation of all those who had been in any Sort perverted in their Faith by the same Methods; which, if they did not follow, in Conformity to the Measures of this Council, they were to look upon themselves to be at as great a Distance from the Communion of the Church as the profess'd *Arians* themselves, the *Sabellians*, *Patropassians*, or any other Hereticks whatsoever.

[While these Transactions
T.L. 4 c. 7. 8. were on Foot, *Valentinian* hearing that the prevailing Controversy

troverſy was very warmly agitated in *Aſia* and *Phrygia*, conven'd a Synod in *Illyricum*, whoſe Decrees and Definitions he ſent to thoſe Provinces, and with them Letters, not only in his own, but his Brother's Name, admoniſhing them to aſſent and conform themſelves to them. The Emperor's Order, or Edict, ſet forth, That a numerous Aſſembly of Biſhops in *Illyricum*, having, upon mature Deliberation and Diſcuſſion, declar'd for, and corroborated the Doctrine and Belief of a *Conſubſtantial* Trinity, their Imperial Majeſties thought fit to will and require, That the ſaid Faith be every where profeſs'd and taught; yet not in ſuch a compulſive Manner, as to give Occaſion to have it believ'd, that any Man profeſs'd it purely in dread of or Obedience to the ſecular Powers; and that this their Gentleneſs and Lenity, with which they had proceeded, on their Part, all along, ought for ever to reproach thoſe headſtrong and rebellious Biſhops, the Scandal of that ſacred Order, who took upon them to oppreſs and perſecute God's conſecrated Representatives and faithful Servants, and their Majeſties very dutiful and ſerviceable Subjects; that therefore their Majeſties, to clear

† So zealouſly Loyal were theſe *Illyrican Biſhops*, that they voluntarily pay'd thoſe Duties, and accepted of thoſe burthenſome Offices, from which they ſtood exempt by Law; which the Emperor twice takes notice of in this Reſcript.

C

themselves

themselves of the Guilt of all this sacrilegious Cruelty and Violence, (as *Pilate* call'd for Water, and, || turning to the East, wash'd his Hands, declaring he utterly disapprov'd of what the *Jews* were going to do) and that it might not be said such Children of *Belial* met with any Encouragement in their Reign, did hereby make known and publish, That they had prohibited all such rigid and barbarous Proceedings; and that this their Declaration they had ratify'd and confirm'd in the Presence of *Megetius*, *Cicero*, *Damasus*, *Dailampo*, and *Vetrasius*; that their Majesties had herewith sent them the Acts of the Council, and particularly their Confession of Faith, wherein they asserted against the Equivocations and Fallacies of the Old *Arians* and *Eusebians*, and the later Position of the *Similitudinarians*, (who were not asham'd to call the former *their Fathers*) the Consubstantiality of the three Persons in the Godhead, that the Substance of the Father, the Son, and the Holy Ghost, is one and the same, in three perfect Hypostases or Subsistences; adding Anathema against those who held the contrary Doctrines, and against those who did not anathematize from the Heart those that held them.

The Synodical Epistle which the Coun-

|| A Circumstance which the Learned Annotatour supposes to be borrow'd from the spurious Gospel according to the Hebrews.

cil sent to the same Provinces, imported, That having heard by † *Eustathius*, that they were not afraid to maintain publickly, That the Holy Spirit is of a Substance distinct and separate from the Father, they thought it not enough to send only a Letter to them, but had also commission'd * *Elpidius*, their dear Brother and Fellow-Minister, to inform himself, whether, in Truth, any such execrable Tenet prevail'd among them; and that, ascertaining the holy *Nicene Faith*, they pronounc'd Anathema against all those who deny a consubstantial Trinity, or communicate with those that deny it; and therefore require them, if indeed they find themselves involv'd in this dreadful Error, immediately to renounce it, that so they may both concur in a mutual Correspondence of communicatory Letters, acquainting them further, That they had depos'd *Polychronius*, *Telemachus*, *Faustus*, *Asclepiades*, *Amantius*, and *Cleopater*, for denying the Son and the Holy Ghost to be of the Substance of the Father: They oblige them, moreover, being inform'd of Abuses practis'd among them in Ecclesiastical Elections, to choose the Bishops out of the Sons of deceas'd Bishops, or when they did

† V. Val. in loc.

* V. Val. in *T. L.* 4. c. 9. n. 2. and n. 5. *Elpidius* is call'd by them *Κύριος*, (as is *Eustathius*) twice in this Epistle, which shews he was a Bishop, and not *Baronius's* Presbyter.

not find proper Persons among them, out of the Presbyters, and to choose Presbyters and Deacons out of the Lower Clerical Orders, and not out of the Officers or Pensioners of the State, either Civil or Military.

While the Church, encourag'd and abetted by the good Emperour, was thus pulling up one Sort of Weeds, the Enemy took Care to sow others. For, about this Time, one *Audæus*, a Syrian, begun to vomit out a Poison which he had been a long Time breeding and cherishing within; affirming from a Childish and ridiculous Construction of that Text, *Let us make Man in our own Image*, &c. that the Deity had a human Body, with which he connected several other Absurdities and Blasphemies, and, among others, so much of the *Manichean* Extravagance as to teach, That Fire and Darknes were not created by that God which made the World. But these are such wild and monstrous Opinions, that his Followers have since thought fit to keep them to themselves, and put their † Separation upon another Footing, that some of the Catholicks are Extortioners and Fornicators, and the rest communicate with them: Which is the very Objection of the proud *Pharisees* against our Saviour, *Why eats our Master with Publicans and Sinners?*

† Perhaps the Expression *καὶ ἐὰν τὸς ἐκκοιτεύω* implies more than separating Communion, even avoiding all Conversation and Correspondence with those they condemn'd.

Cotemporary with these were the *Messalians* or *Euchites*, call'd likewise *Enthusiasts*; for that, being acted and directed by an evil Spirit, they fancy themselves inspir'd and mov'd by the Holy Ghost. Those that have arriv'd to the Height of this Diabolical Frenzy, look upon it as a Sin to work, sleep continually, and call their Dreams Prophecies. Their Leaders were many; among them *Dadoes*, *Sabbas*, *Adelphius*, *Hermas*, and *Symeon*; who, notwithstanding, continu'd in Communion with the Church, alledging, That the Body and Blood of *Christ* in the *Eucharist* are insignificant Things, neither do Good nor Harm. At the same Time they are so solicitous to hide this Blackness of Darkness, that they will impudently outface the clearest Conviction, and cry Shame on others, not of their own Body, for harbouring the same execrable Notions with themselves. The pious *Letoins*, Bishop of *Melitene*, understanding several Monasteries had imbib'd the sad Contagion, set Fire on them, and soon made the drowsy Dreamers find their Legs. The same Infernal Vapour spreading it self into *Lycaonia*, the great *Amphilo-chius*, Metropolitan of that Province, clear'd the Air of it there too. And *Flavian* of *Antioch*, understanding some of them were at *Edeffa*, labouring to turn the good People's Brains there, sent the *Monks*, in a Body, to bring them to *Antioch*, where they disown'd their *Deliriums*, 'till he drew them into an

untoward Discovery; for pretending to believe they had been falsely and maliciously accus'd: He took *Adelphius* aside, and Seating him very near him, told him, in a Friendly Manner, that those People which were so troublesome with their Clamours, were too young to be qualify'd for receiving Spiritual and Mystical Knowledge; but that they two had liv'd a great while in the World, and must needs be much better acquainted not only with human Nature, but the Motions of the evil Spirit, and the Communications of the Good. Wherefore he besought him to let him into a right Understanding of the Retreat of the ill Spirit, and the Entering in of the Good. *Adelphius*, upon this, took Courage, and fully explain'd himself; That, in Consequence of *Adam's* Fall, every Man was born with a Devil in his Nature, and in Bondage to that Devil; that Baptism conduc'd nothing towards his Rescue, but that fervent and continual Prayer, and that only, could dislodge the Fiend; that afterwards the Holy Ghost took Possession of the Man, signify'd his Presence in him by sensible and visible Evidence; so corrected and govern'd the Motions and Operations both of Soul and Body, that there was no Occasion for further Mortification or human Doctrine; represented Futurities clearly to his View; and even display'd all the Glories of the Holy Trinity to his Bodily Eyes. *Flavian* having thus gain'd his Point, concluded with him

him in these Terms; O thou wretched Old Man! Not by mine, but out of thy own Mouth art thou judg'd; and thy Lips have testify'd against thee. This lucky Detection sent them out of Syria; whence they remov'd to, and poyson'd Pamphylia.

But now to look back again to the *Macedonian* Delegates, whom we lately left upon the Point of returning; having receiv'd the Pacificatory Letters aforesaid from the Western Church, *Eustathius* and his Brethren departed into *Sicily*; where, having made further Profession of the *Nicene* Faith in the Presence of a Synod assembled there for that Purpose, they receiv'd their Letters, to the same Effect with the former from *Italy*, and so return'd to those that had employ'd them; who, upon Reading *Liberius's* Letter, sent Abroad their Messengers every where to the Consubstantialists, to concert the Meeting of a numerous Council at *Tarsus* in *Cilicia*, for confirming the *Nicene* Faith, and composing Differences. [And in this Motion or Proposal, a S. L. 6. c. 12. Council of Catholick Bishops, which met at *Tyana* (and among whom appear'd *Eusebius* of the *Cappadocian* *Cæsarea*, *Atbanasius* of *Ancyra*, *Pelagius* of *Laodicea*, *Zeno* of *Tyre*, *Paul* of *Emesa*, *Otreus* of *Melitine*, *Gregory* of *Naxianzum* the Father, and many others who bore a Part in that *Antiochian* Synod which declar'd for the *Nicene* Faith in the last Reign) concurr'd with them,

and dismiss their Letters to all Churches, communicating the Declarations and Decrees, not only of the *Italian* and *Sicilian*, but the *French* and *African* Churches, (from whom the *Lampsacan* Agents had also brought Letters) and desiring them to consider, that the Number of these Western Bishops far exceeded that of the *Ariminum* Assembly, and to profess themselves united to them in Faith and Communion. Another Synod, which met about this Time in *Caria*, consisting of Thirty four *Asiatick* Bishops, more or less, highly applauded and extoll'd their good Wishes and Endeavours for the Church's Unity, but objecting against the Consubstantiality, declar'd for the *Seleucian* Creed, as that which had come from the Pen of *Lucian* the Martyr. But *Eudoxius*, S. L. 6. c. 12. [or at least the Emperour acted by him,] easily prevented their assembling, and the Purpose of it provok'd him to greater Severities than ever; of which we have one egregious Instance in the Orders [which were sent to the Governors of the Provinces; (and which they and their Under-Officers were to see executed at the Peril of Fines and Tortures) to banish those Bishops from their Churches whom *Constantius* had depriv'd, and *Julian* call'd Home. Among these Warrants was issu'd out a special one] for disturbing and distressing the Church of *Alexandria*, [and driving *Athanasius* out of *Egypt*: In

In Opposition to which the Christians, in a Body, besought *S. L. 6. c. 12.* the Prefect so far to favour them, as to take Advantage of the Tenour of the Edict, as affecting only those Bishops that had been call'd Home by *Julian*, in which Number *Athanasius* was not; But fair Words not taking Effect, they betake themselves to other Measures of Succouring and defending their Bishop, and threaten an Insurrection. Of this the Governour sent an Express to Court, and for the present forbore attempting further to expell *Athanasius*;] who being apprehensive of the Commotions that were gathering upon his Account, and knowing to whom they would be imputed, [took his Opportunity, *S. L. 8. c. 12.* some Time after, when the Ferment was very much abated, to convey himself, one Evening, out of the City, and, as some say,] kept himself conceal'd four Months in his Fathers Tomb. [The very Night of his Escape *S. L. 6. c. 12.* the Governour of the Province, and the Commander of the Forces that were assign'd their Quarters in it, hoping, when now the Passions of the People were almost, and their Persons were fast asleep, to gratify the Emperour with little or no Inconvenience to the City, beset the Church in which the Bishop had his Lodging, and examin'd, in vain, every Hole and Corner to find him. But it was not long ere] the

the People expressing their great Concern at his Absence in a tumultuous Manner, the Emperour, who knew their Zeal for the Faith, and their Proneness to S. L. 6. c. 12. Mutiny, [and was apprehensive how far his Brother *Valentinian* might concern himself in Favour of so considerable a Man as *Athanasius*, (not to say that the *Arian* Bishops themselves were afraid from what they had known of him before, that the Consequences of removing him would be his appealing and bustling, and the Result of that, his Reception with *Valentinian*, and his Admission to a Personal Hearing from *Valens*, which might prove a Means, if not of Converting the latter, at least of Inflaming the former)] gave Order for his Return, and moreover all Assurances, that he should govern his Church unmolested, which accordingly he did, and all Things ran smooth at *Alexandria*, and in *Egypt*, to the Time of his Death.

As the Emperour was upon his Journey† a second Time, for *Antioch*, he receiv'd at *Bythynia* the News of the Death of *Endoxius*, who left this World in the third Consulat of both Emperours, having sat in the Chair of *Constantinople* eleven Years. The *Arians* made *Demophilus* his Successor. The Catholics unwilling to sleep over so fair an Opportunity, got *Evagrius*, a faithful Brother,

† V. Vales. in loc.

ordain'd

ordain'd by the Hands of † *Eustathius* of *Antioch*, one of the Bishops recall'd by *Jovian*, and who was then *Incognito* at *Constantinople*, secretly confirming the Catholicks in the Profession of their Faith, and arming them with Resolution and Courage.

This Boldness and Activity of their Adversaries further exasperated the *Arians* there into a new Ferment of Persecution; and the Emperour, ever at their Service, thought fit to send Forces thither to keep the Peace, and *Eustathius* and *Evagrius* he banish'd: Upon which Encouragement the *Arians* grew so insolent and fierce, that 'they beat, imprison'd, fin'd, in a Word, insulted, abus'd and worry'd the Catholicks to such a Degree, that they found themselves under a Necessity of appealing to the Emperour for Relief, who shew'd them just as much Kindness as they had Reason to expect from him. The Deputation they sent to him, consisting of Eighty Ecclesiasticks, whereof *Urbanus*, *Theodorus*, and *Menedemus* were the principal, having, by their Petition, represented their Case, he presently took Fire at it, but smothering his Passion for the present, took Occasion afterwards so freely to gratify it, as to give the Prefect *Modestus* a private Order for their Destruction. The Prefect fearing a Publick Execution of them would set the People of

† V. Vales. in cap. 14. et 15.

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Nicomedia (where the Delegates had found the Emperour) in an Uproar, put them on Shipboard, and pretended they were doom'd to Banishment (a Sentence which they receiv'd very courageously and chearfully) but secretly instructed the Seamen, when they were got far out to Sea, to set the Vessel on Fire; which they did, and went off in the Cock-Boat whilst a strong East-Wind then blowing, carry'd the Ship in Flaines, to a Port [in *Bithynia*] call'd *Dascidifus*, where the sad Catastrophe was finish'd. In Consequence (as 'tis believ'd) of so piacular an Act soon after so judicial a Famine wast'd all *Phrygia*, that most of the Inhabitants were forc'd to retire and get a Subsistence, for some Time, in other Provinces.

From *Nicomedia* the Emperour came to *Antioch*, where he gave the full Rein to his Malice and Fury against the Catholick Church; for having before pretty well contented himself with almost clearing the whole Eastern Empire of the Professors of the *Nicene* Faith by Banishment, now he began as freely and unconcernedly to impose corporal Punishments, and to put great Numbers of them to Death, particularly by the new Method of Drowning.

He let loose *Gentiles*, *Jews*,
T. L. 4. c. 24, and all Sorts of Sects and He-
 25, 26, 27. reticks, against the Catholicks;
 and permitted the Heathens

to celebrate publickly their old Rites and Mysteries, which *Jovian* had abolish'd; he turn'd the Catholicks out of a Church the same good Emperour had built for them, and out of every Church of the City besides, so that they were oblig'd to attend the Divine Offices in the open Air, expos'd to all Inclemencies and Changes of Weather. Nor would he yet allow them to meet for these Duties at the Foot of a Mountain, the Place they had chosen for that Purpose; but drove and dispers'd them from thence by Military Force: Upon which, conducted by *Flavian* and *Diodorus*, Men that hazarded their Lives for the Name of the Lord *Jesus*, and who took Care of the Flock in the Absence of their Bishop *Meletius*, they remov'd to the Banks of the neighbouring River; and being dislodg'd from thence too, they betook themselves to the Artillery Ground for the Place of Assembly. These two Chiefs were Men of very good Extraction, Understanding, and Courage; the former, tho' at that Time he did not preach himself, yet animated the latter and others who did, and furnish'd them with Arguments and Materials, and upon every ordinary Occasion, whether in publick, or private encounter'd and confuted the impious Assertions and empty Sophisms of the *Arians*; while the excellent *Diodorus* fought the same Fight from the Pulpit. *Aphraates*, the Monk, now quitting the Regions of Solitude, appear'd, as 'twere, the third Guardian Angel

Angel of the Church of *Antioch*. We have formerly given an Account of this great and good Man's Life and Character in our *Philothean History*. But one remarkable Passage which here falls in with our present Account of Things, we must not omit. As he was passing to the Artillery-Ground, to administer his Religious Assistances to the Flock, the Emperour looking down from a Portico, and observing an aged Clergyman very poorly habited, making great Hastē, and being inform'd, that it was *Apbraates*, the great Oracle of the City, call'd to him, and ask'd him *Where he was going?* To offer up my Prayers (said the good Man) for your Majesty. The Emperour told him, That, as being a Monk, he should rather do that privately at Home. 'Tis true, said the Confessor, and I always did so, 'till a most unhappy Occasion call'd me Abroad, the violent Measures us'd towards the Sheep of my Saviour, and the Danger they are expos'd to of being devour'd by the Wolves. Were I a Virgin in my Father's House, and appointed to take Care of it, and saw it set on Fire, and the Flames prevailing; Would it become me to sit still, to be consum'd to Ashes in it? Would not my Duty call me out of my Chamber to bestir my self, and fetch Water, and contribute all that lay in my Power to put out the Fire? I am sure, Sir, your Majesty will not deny it. Now this is the Case: I am that faithful and wise Daughter; and your Majesty has set my Father's House in a Flame, which I hurry about, and use my best Endeavours

Endeavours to extinguish. The Emperour had no more to say, but one of the Gentlemen of the Bedchamber was pleas'd, by Way of Answer, to threaten him in very high Terms; for which the Menacer pay'd dearly. For immediately after, as he was setting a Bath he had the Care of, in Order for the Emperour's Use, on a sudden he fell mad, plung'd into the Water which was scalding hot, and perish'd in it. The Emperour having long waited, and wondring he did not come to tell him Things were ready, sent those to know the Meaning of it, who, upon Search, found him dead, and his Body boil'd with the Heat of the Water; which the Emperour and his Favourites no sooner heard of, but, with Amazement, they ascrib'd it to the Prayers of *Apbraates*; and yet harden'd their Hearts, and push'd on their Purpose as vigorously and vehemently as ever. So difficult, or rather impossible, it would be for even *Moses* and the Prophets, were they to rise from the Dead, to make any Impression upon Princes given up to such a wretched Delusion, as to turn their Protection into Persecution.

The great *Julian* of *Edessa* came also to *Antioch* for the very same Purpose which brought *Apbraates* thither, tho' not without a further Inducement; for the *Arians* (which was a common Artifice with them) having spread a Lie, that they had got him on their Side, the faithfull and carefull *Triumvirate* now mention'd, besought him by that worthy

Confessor

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Confessor *Acacius*, afterwards Bishop of *Berea*, (whom they sent to him) to come and assist them in supporting Truth, and to confute the false and foul Calumny the Children of Lies had cast upon him: Both which he did to the Purpose, by working such frequent and astonishing Miracles (for which we have the Attestation of the *Arians* themselves) as were of Force enough to reduce the whole dissenting Body of the City to the Catholick Communion. The Particulars may be seen in our *Philothean History*. By the Way, the famous *Antony* had set an early Example of this Kind, in the Reign of *Constantius*, when he left his Cell, and went to *Alexandria*, and there boldly, in the Streets, inculcated to the People, that their Bishop *Athanasius* asserted the true Faith, and the *Arians* were Rebels and Fighters against God:

[*Pelagius*, the excellent Bishop of *Lyodicea*, was driven from his Flock, and banish'd into *Arabia*. He was a Person whose Character consisted of a noble Mixture of sublime, resplendent Virtues, (which gain'd him an unanimous Election to his Bishoprick) and among them none shone brighter than his Self-denyal; of which he gave a memorable Instance, when, marrying young, he perswaded his Virgin-Bride to consent to an absolute Forbearance of Matrimonial Embraces, and convert their Conjugal into Fraternal Endearments.

The

The divine *Eusebius* of *Samofata* they banish'd into *Thrace*, exasperated at his Apostolick Zeal and indefatigable Labours for the Faith; of which to give one Instance: Being sensible many Churches had utterly lost their Governours, * he went a Progress in the Habit of a Soldier, with a *Tiara* about his Head, thro' *Syria*, *Phœnicia*, and *Palestine*, ordaining into every Class of the Clerical Orders, and filling vacant Sees, where he found them, by putting them under such Orthodox Bishops as he met with in his Circuit. When the Imperial Messenger brought him his Master's Letters commanding him to be gone, he desir'd him to make a Secret of his Business, *Which* (he told him) *if the People should know of, they would certainly drown him in the Euphrates, (running under the Walls of Samofata) and then the Murder would be wholly charg'd upon him.* 'Twas Evening when the Officer came: So the Bishop stay'd, and read Evening-Prayer to his Congregation; and at Night, as soon as he thought his Friends were a Bed and asleep, he went from his House on Foot, attended only by one trusty Servant, who carry'd nothing with him for his Master but a Pillow and a Bible; and going aboard a Vessel that lay in the *Euphrates*, order'd the Rowers to carry him to *Zeugma*, where he arriv'd the next Morn-

* V. Val. in loc.

ing. Mean Time the Servant that went with him to the Galley, returning and informing his Master's Friends and Acquaintance of what had happen'd, and what Men and Books he desir'd to have with him, the City rung with Cries, and almost flow'd with Tears. Presently all the Boats upon the River were crowded, and when as many as could get Passage were come to the Place, at the Sight of their beloved and venerated Bishop, bursting out into all the most passionate Expressions of Sorrow, (with such a pious Vehemence did the Christians of those Times assert the Interest of the Church, and not only vindicate the Honour and Authority, but reverence and love the sacred Persons of their Pastors) begg'd of him, for God's Sake, to stay with them, and not leave his poor Flock in the very Jaws of the Wolves. But when their Importunities had no Effect; for he told them, he could by no means gratify them in Defiance to the great Apostolical Command of Obedience to Kings and Magistrates: (a glorious Instance of old exploded Loyalty) They offer'd him whatever might be of Use or Service to him in his Exile, Gold, Silver, Cloaths, and Servants: But he accepted only of a few Conveniences at the Hands of some who were most intimate with him, and having pray'd with his good People, and preach'd to them, encouraging and conjuring them manfully to Fight the good Fight of Faith, he set off towards the *Ister*, upon the

the Banks of which he had his Residence in his Exile, and that at an unlucky Time, as we learn from himself, when the *Goths* were over-running and ravaging *Thrace*. The melancholy parting thus got over, his Congregation return'd, animating and infusing Comfort and Courage into one another all the Way; and when afterwards, according to their Expectations, a new Bishop, by Name *Eunomius*, was put upon them; not any one single Soul of them communicated with him, or visited, or spoke to him, tho' a very civil, good natur'd Man, which appears hence. As he was Washing once in a Bath, and they that belong'd to it kept the Door against others that had a Mind to come in, he gave Order for their Admission, with free Leave to them to wash with him; and when he observ'd they took no Notice of the Favour, but stood silent and still, interpreting the Distance they kept as an Expression of Regard and Reverence, he left the Bath; whence he was no sooner gone, but they let out all the Water he had been washing in, as being tainted and Polluted with Heresy, and order'd a fresh Supply for their own Use: Of which when he was inform'd, he thought it to no purpose for him to stay in a Place where he was so very much hated and detested, and therefore quitted it. His Successor *Lucius* was likewise abhorr'd to such a Degree, that some Children playing with a Ball in the Streets, their Ball happening to

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run between his Ass's Feet, as he was riding by, fell a crying and complaining, *That the Ball was infected and defil'd*, and in the Sight of a Servant he had set to watch, kindled a Fire, and threw the Ball backward and forward thro' the Flame to purge it. Indeed *Lucius* gave the People a great deal more Cause to hate him than *Eunomius*; for he had instigated the Magistrates to dispose of several of the Inferiour Clergy there, in the same Manner as they had done of their Bishop; and the more any Man distinguish'd his Zeal for the Faith, the further Journey he found he had to go. Thus *Evolcius*, the Deacon, was banish'd into *Oasis*, a poor, little, desolate Town, in the very Outskirts of the Empire, and *Antiochus*, *Eusebius's* Nephew, a Clergyman too, and one that had done the Church great Services was carry'd off into the utmost Parts of *Armenia*; whence returning afterwards, when upon his Unkle's Death, he was by a Synod of the Province, conven'd† according to Custom, chosen to succeed him, and the Ordainers having brought him, not without Compulsion, to the Altar, were now going to lay their Hands upon his Head, observing among them *Jovian*, Bishop of *Perga*, (who had formerly, for some little Time, communicated with the *Arians*) he put away

† συνήλως, which of Course upon every Vacancy to elect a New Bishop.

his Hand, and declar'd, as it had receiv'd from Blasphemers the impious Resemblance of the Divine Eucharist, it should never come upon his Head.

[The famous *Barses*, Bishop *T. L. 4. c. 16.* of *Edeffa*, a Name still highly reverenc'd, not only where his Jurisdiction lay, and in the Places adjacent, but in *Phœnicia*, *Egypt*, and *Thebais*, was banish'd into an Island call'd *Aradus*, where the miraculous Cures God enabled him to effect, by only a Command of his Mouth, bringing the People in Crowds to him, he was remov'd to *Oxyrynthus*, a City in *Egypt*, and from thence, upon the same Account again, to *Pheno*, a Fort standing very near the barbarous Borders. His Bed, they say, is now to be seen in the Isle of *Aradus*, and celebrated for the Cures many Sick People have receiv'd from it, by only laying down upon it.]

At the City, which Providence had put under the care of this Apostolick Shepherd, is a very magnificent Church, dedicated to the Apostle *St. Thomas*, where the Divine Offices of Religion are perform'd continually, at all Hours of the Day and Night. The Emperor's Curiosity led him to see this Church: When, being told that all the People who frequented it abhorr'd his Principles, he was so Angry that, *T. L. 6. c. 17.* as we are told, he struck [*Modesius*] the Prefect for letting them assemble
D 3 † there

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† there. Upon which, tho' very unwillingly, yet, to pacify and please his Master, he put himself at the Head of a little Army, to march to the Church, and execute the Emperor's bloody Vengeance; but not 'till he had communicated secret and timely Intelligence to the Parties concern'd of the Tragedy propos'd; which so little affected them, that the next Day (when 'twas to be acted) they Flock to the Church, one and all. And in that number a poor Woman with her Son, a little Child, in her Hand, was making her Way, as well as she could, thro' the Body of the Prefect's Soldiers; which provoking him, he had her brought before him, and ask'd, her somewhat Compassionately, *Whether she made such haste?* She told him, *To the same Place her Neighbours were crowding to.* But don't you know, said the Prefect, *that all that are found there are to be punish'd with Death?* Yes; says the Woman, *and that makes me go so fast.* And *whither are you carrying that little One?* says the Prefect. She reply'd, *Along with my self to Martyrdom.* By this Rencounter the Pre-

† Sozomen (L. 6. c. 18.) says, They were not permitted the use of any Church, but that their Congregation met in a Field, without the Walls of the City; where the Emperor found them assembled at their Devotions. Theodoret (L. 4. c. 17.) agrees with him in the first Particular. The latter Historian differs from the other two in some Circumstances of this Story, not worth taking notice of.

fect finding what a resolute and immoveable sort of Men he had to deal with, represented the Matter to the Emperor, suggesting what the World would think of Slaughtering such a Multitude of Men at a Stroke, in cold Blood, [and *T.L.4.c.17.* that the Expedient would only turn to their own Shame and Disgrace, instead of working upon the People 'twas design'd to humble;] and so he brought the Emperor to a better Temper; [tho' not absolutely to extinguish his Passion and Resentment; for he commanded their Encouragers and Principals, the Presbyters and Deacons, to be seiz'd, and that Endeavours should be us'd to perswade them to communicate with the Intruder he had set over them; but if that fail'd, to banish them to the Ends of the Earth. So the Prefect assembled them, and lay'd himself out in very mild and obliging Terms to make them Converts to his Master; among other weighty Arguments, insisting upon *Their inconsiderable Number, and the Emperor's irresistible Power, and what a Madness it would be for the former to pretend to struggle with the latter.* To all these fine Things not one of their Company reply'd a single Word; upon which the Prefect ask'd their Foreman, the incomparable *Eulogius, Why he made him no Answer?* *Eulogius* told him, *He did not know that he had ask'd him any Question.* No? said the Prefect, *have not I been addressing my self to*

you very largely and laboriously, if it were possible, to make you sensible of your true Interest? I understood, said Eulogius, you directed your Discourse to us all, and therefore I took not upon me to speak first, when the rest were equally concern'd. But if you intended it for me only, I am ready to let you know my Mind. The Prefect bid him communicate with the Emperor. † Is then his Majesty, Sir, (said Eulogius, severely, yet handsomely) a Bishop as well as an Emperor? Stung with such a Sarcastical Reproach, the Prefect had no longer Patience, but flew out into a Passion and foul Language against the Good Old Man, *You Blockhead*, said he, *did I intimate any such Thing? I only press'd you to join yourselves to their Communion, with whom his Majesty Communicates.* Eulogius reply'd, *they had a Bishop, to whom, in Spirituals, they ow'd, and would pay entire Obedience.* Then the Prefect was pleas'd to close the Dispute with seizing upon Eighty of them, and sending them off into *Thrace*. In their Passage thither, they met with so many Congratulations and Compliments, both from City and Country, upon their Conflict and Victory, that their envious Adversaries informing the Emperor of it, he order'd them to be dispers'd

† μὴ γὰρ εἶπεν καὶ μετὰ τῆς Εὐλογίου καὶ τῆς
 ἱεροσολύμων μετέλαχεν; *Let the vile Erastians and*
Latitudinarians of the present Age think a little upon
this Noble Question of the great Confessor.

into

into different Provinces, and no more than two of them to keep together; a Sentence which they who were to see it executed further improv'd, by parting near Relations, even Brother from Brother. *Eulogius* and *Protogenes* were brought to *Antinous*, a City of *Thebais*; where they have found the Bishop of their own Communion; but that Felicity was very much impair'd by the great Concern the smallness of his Congregation gave them, the Inhabitants being generally Infidels. To take away this Reproach, either of them betook himself to his respective Part; *Eulogius* to that of continual Prayer in Private; and *Protogenes*, a well-Instructed Man in the Holy Scriptures, set up a School, and taught the Children to Write Short-hand, in which he made them take down such Portions of Scripture, either out of the *Psalms* or the *New-Testament*, as might prove most beneficial to them, and to commit them to Memory. One of his Scholars falling Sick, he went to visit him, and taking him by the Hand, pray'd over him, and recover'd him; as he did afterwards, upon Occasion, any others of his Scholars, when he was brought to them for that Purpose by their Parents, who readily consented to the Preliminary Condition, without which he absolutely refus'd to pray to God to restore them, viz. that they should receive Baptism. But as often as he converted any Body, sound in Health, he presently brought him to *Eulogius*,
(because

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(because he was the first Presbyter in the Church of *Edeffa*, tho' himself was the Second) by him to be initiated a Member of *Christ*; and when it made the good Man Peevish, to be interrupted at his Devotions, he told him, *Saving of Souls was a more necessary Business*. And this submissive Deference to *Eulogius*, when himself was such an illustrious Instrument of the Divine Power and Grace in working of Miracles, and multiplying Believers, did not a little enhance the great Opinion the People of the Place had conceiv'd of his Worth and Vertue. Afterwards, when the Church had recover'd her Halcyon-Days, and these two Confessors were call'd Home, it was a very Melancholy parting between them and the *Antinoites*; particularly the Bishop was afflicted, loosing their Ministry and Assistance. After the Death of *Barses*, *Eulogius* succeeded in the Chair of *Edeffa*. But *Carra* fell to the Lot of *Protopenes*, a very Barbarous, Uncultivated, and scarce a Christian City.]

About the same Time that he thus wreak'd his Anger, to no Purpose, upon the brave *Edeffans*, the Emperor being inform'd, that an Oracle, which some of his
S. L. 6. c. 35. Heathen Subjects, [impatient to have a Prince of their own Religion,] had been consulting to inform themselves who should be *Valens's* Successor, had return'd for Answer, that his Name was a Compound Word, and begun with *Theod*, he
put

put to Death, in Defiance to all the Obligations of that Religion he pretended to be so zealous and devout a Professor of, as many *Theodoruses*, *Theodotuses*, *Theodosiuses*, *Theoduluses*, and others whose Names had that ominous Beginning, as he thought he had Reason to be jealous of; among them *Theodosiolus*, a Gentleman of eminent Merit and Extraction. And such was the Danger, at this Juncture, that several Persons thought fit to change their Names upon't [and indeed, their Garb and Habit *S.L. 6.c. 35.* too. For as the Emperour had, upon the first Discovery of their Practices, so freely let loose his Passion and Revenge upon the Infidel Philosophers, (the Men that had taken this Method to satisfy their Curiosity) that he condemn'd them to the Flames, and upon *Theodorus*, a considerable Officer at Court, a Heathen, but otherwise a Man of Worth, (in whom they promis'd themselves the Completion of the Prediction) that he struck off his Head; so he did not acquit, or spare, even those of the learned Tribe, who were unconcern'd in the Fact that had provok'd him; nay, only to wear the Philosophick Habit, without having any Manner of Pretence or Relation to the Character, suffic'd to create a Suspicion, that the Party was conversant in Magical Studies and Curiosities; and that Suspicion was enough to cost him his Life. So that 'tis easy to imagine

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imagine how few of the Gentil Professors, surviv'd so general an Execution.

Athanasius, that glorious Luminary of the Church, and unweari'd Confessor for her Faith and Being, [having govern'd the Church of *Alexandria* about the Space of Forty

Six Years,] now rested from his Labours, in the second Consulat of *Gratian*, *Probus* his Collegue; and left *Peter*, a very pious and

eloquent Man, [who had follow'd his Fortunes, and been his Partner in the Toils, the

Dangers and Afflictions of his Life, both at Home and Abroad,] to be his Successor;

[elected into that Throne, upon his blessed Predecessor's

Recommendation by the Universal Suffrage of the Clergy, Magistracy, Nobility, Gentry of the whole Patriarchate, at the earnest Request and Importunity of the neighbouring Bishops and Monks, who flock'd upon that Errand to *Alexandria*, and with the joyful Huzzas and Acclamations of the Populace.]

This, however, was a lucky Juncture for the *Arians*, who sent away the News of what had pass'd to his Majesty, then at *Antioch*; where *Euzoius*, at the same Time, very officiously offer'd his Service to go and fix *Lucius* in the Chair of *Alexandria*. And thither

his Master immediately sent him, appointing him a sufficient Military Force to attend his Motions, and execute his Pleasure; by the
Strength

Strength of which he securely † apprehended *Peter*, and clapt him in Chains, scatter'd and dispers'd his Clergy, and enthron'd *Lucius*; not without inflicting such barbarous and inhuman Cruelties upon the Catholicks, that *Sabinus*, a *Semiarian*, has been asham'd to mention any thing of them.

[For the People rising in a *S. L. 6. c. 19.* Body to make Head against

Euzoius and *Lucius*, the Clergy and Holy Virgins were accus'd as the Incendiaries.

And, indeed, the whole City appear'd like a Place Sack'd, or Taken by Storm, while the Persecuted run hither and thither, and the Pursuers apprehended

[beat,] imprison'd them [and *T. L. 4. c. 21.*

rifled their Houses;] which, *T. L. 4. c. 21.* or even Banishment, or Death

itself, were a Favour, in Comparison of the Tortures many of them endur'd and surviv'd] But the excellent *Peter* being so happy as to make his Escape out of Prison,

convey'd himself to *Damasus*,

Bishop of *Rome*, [as being an *S. L. 6 c. 19.*

† Theod. (*L. 4. c. 21.*) says nothing of *Peter's* Imprisonment, but he tells us, That the Governor of the Province, pretending Duty to the Emperor, and Zeal to serve him, but in reality glad of an Opportunity to gratify his Malice against the *Christians*, (for he was an *Infidel*) assembled a Mob of *Heathens* and *Jews*, expell'd *Peter* his Church, as soon as ever he was seated in his Throne, and took Possession for *Lucius* some Days before his arrival there.

Assertor

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Assertor of the same Faith with himself,] and communicated the Story through the whole *Christian* World, [in *T. L. 4. c.* an Epistle, out of which it 21, 22. will be well worth our while to extract a more particular Account and Relation of these Tyrannical Proceedings.

‘ *Palladius*, the Governour of the Province, a bigotted Heathen, and long us’d to the Work of Persecution, at the Head of the promiscuous Rabble aforesaid, broke into the Church, (that which is dedicated to *St. Theonas*) where they utter’d and acted such Things as I can scarce, for very Grief and Abhorrence, recite, *Quis talia fando temperet a Lachrymis?* They sung their Hymns compos’d in Honour of the Heathen Gods; and where God himself us’d to speak by his Word, there the Walls rung with the Noise of Blows, clapping of Hands, and obscene Expressions, which every good Christian stopp’d his Ears at, wishing himself Deaf, rather than such Sounds should enter and pollute them. Nor did they only put the consecrated Virgins into Confusion, by their Brutish Language, but † grunting through their Noses, like so many Swine, cut asunder their Garments, and led them stark-naked along the Streets,

† On purpose to increase the Affront and Insolence.
‘ forbearing

' forbearing no Affronts or Abuses to enter-
 ' tain their lewd Fancy; from which, if
 ' any Body, in pure Compassion, attempted
 ' to divert them, he did not miss to carry
 ' off the Marks of their Fury and Violence.
 ' Many Virgins were ravish'd; and many
 ' had their Heads so broken and batter'd
 ' with Clubs, that they never spoke after;
 ' and such was the Inhumanity of these In-
 ' fernal Miscreants, that after they had
 ' thus abus'd their Bodies, they would not
 ' so much as give them up to be bury'd,
 ' and 'tis not yet known, to the great
 ' Grief of their Parents, what's become
 ' of many of them. They put up a Young
 ' Fellow † dress'd in Woman's Apparel, his
 ' Eye-Brows and Face painted as they colour
 ' their Idols, upon the sacred Altar, where
 ' he danc'd Anticks, and acted the *Scaramouch*,
 ' while those that gave him his Les-
 ' son, fed their Eyes with the Farce,
 ' Laughing and Blaspheming. In the Epis-
 ' copal Throne they plac'd a lewd infamous
 ' Fellow, that had stript himself naked; and
 ' there, at the Encouragement of his impious
 ' Accomplices, personating the Preacher, he
 ' run out into Commendations and Encomi-
 ' ums of a Libertine Life. The Way thus
 ' prepar'd, when I had left the Church; (for
 ' how could I longer oppose my self to an

 † V. Val. not in loc.

' arm'd *Militia*, and a Multitude inflam'd
 ' by liberal Distributions of Money and
 ' magnificent Promises?) in came the rave-
 ' nous *Lucius*, my pretended Successor, who
 ' had neither the Designation of an Orthodox
 ' Synod, nor the Suffrage of a Catholick
 ' Clergy, nor so much as * the Petition of the
 ' Laity to plead for his Election; attended
 ' and introduc'd (for he did not think fit to
 ' come alone!) not by Bishops, Presbyters,
 ' Deacons, Laity, nor by the *Monks* singing
 ' Anthems before him, but by the *Arian* In-
 ' vader of the *Antiochian* Chair, *Euzoius*, and
 ' by *Magnus*, one of the Emperour's principal
 ' Treasurers, at the Head of a large armed
 ' Body This *Magnus* was a notorious Enemy
 ' of our Holy Religion. He had burnt
 ' down the Church of *Berytus*, in *Julian's*
 ' Time; but *Jovian*, of blessed Memory, made
 ' him rebuild it at his own Charge, and
 ' scarce restrain'd himself from taking off his
 ' Head too for the Fact. Let the Considera-
 ' tion of these outrageous Injuries and Im-
 ' pieties, excite in all, to whom these Presents
 ' shall come, a just Indignation, and a noble
 ' Resolution of avenging the Church's Cause.
 ' Heresy is not enough for *Lucius*, (of which
 ' he stands condemn'd by the whole Ortho-
 ' dox World) but he takes a Pleasure in
 ' hearing the Son of God insulted and deny'd

* αἰτήσαι λαών.

' by the very Mouths of Infidels ; which yet,
 ' I confess, is not so much to be wonder'd
 ' at in a Man, who approaches so near them
 ' in the main Point of Worshipping a created
 ' and a new God. Hence that Salutation
 ' they gave him aloud; *You are a welcome*
 ' *Bishop, who deny the Son's Divinity. Serapis*
 ' *loves you, and has brought you hither ;* which
 ' was no sooner out of their Mouths, but
 ' Magnus and his Dragoons seiz'd upon Nine-
 ' teen Presbyters and Deacons, some of them
 ' above Fourscore Years Old, and bringing
 ' them under a judicial Process, as if it had
 ' been a secular Case, earnestly urg'd them
 ' to a Renunciation of the Faith, deriv'd to
 ' them from the Apostles; For, says he, let
 ' those Principles you insist upon, be ever so True
 ' and Sound, yet an invincible Necessity and Com-
 ' pulsion will fairly release you in the Eyes of God
 ' and Man from all Obligation to persist in assert-
 ' ing them. If you will comply, the Emperour of-
 ' fers you Wealth and Honours. If not, you must
 ' expect Imprisonment, Tortures, Sequestrations,
 ' Banishment, and Misery. They reply'd, You
 ' may e'en as well keep your empty Arguments to
 ' your self; for, threaten and do your worst, you
 ' shall never bring us to Worship a God of Yester-
 ' day; nor to acknowledge that there was a Time
 ' when God the Father, was not a Father, and
 ' consequently not God; for that the Communica-
 ' tion of his Divinity, which is the Foundation of
 ' his Paternity, must as surely have been from all
 ' Eternity, as the Divinity it self; and conse-
 ' quently

'quently God the Son, by whom all Things were
 'created, must have existed from Everlasting:
 'Agreeably to which evident Demonstration the
 'Nicene Fathers establish'd, upon clear and full
 'Authorities of Scripture, the Confession of the
 'Sons being of one Substance with the Father;
 'anathematizing that Doctrine, (and all Asser-
 'tors of it) which this † Novice and Upstart
 'here has the Presumption to vindicate. The
 'Treasurer had no other Answer for them,
 'but to commit them to Prison, where he kept
 'them several Days, and exercis'd them with
 'Tortures, which they endur'd with a Cou-
 'rage and Constancy, equal to the glorious
 'Example, which help'd to support them, of
 'the great Martyrs and Confessors, that had
 'suffer'd before them. Having, to no Pur-
 'pose, shewn his fertile Invention in the Art
 'of Cruelty, he again assembled his mercena-
 'ry Croud, and had his Prisoners brought
 'before him, to a Bath very near the Port,
 'where his Concourse of *Jews* and *Heathens*
 'almost rent their Throats, with roaring and
 'bellowing against them, and himself pass'd
 'the Sentence of Banishment upon them in
 'the Sight of all the Christian People, who
 'were the more deeply affected with Sorrow
 'at the Thoughts of losing them, because they
 'had been Eye-Witnesses of the sad Severities
 'they had undergone, and the Patience and

† Meaning Lucius.

' Bravery they had born them with. But their
 ' Tears and Sorrows did them no Service:
 ' The Triumphant Nineteen were order'd a-
 ' way to *Heliopolis* in *Phœnicia*, a City zealous-
 ' ly and entirely Heathen, and wretchedly
 ' Dissolute, situate in a Country full of Moun-
 ' tains and wild Beasts. Accordingly they
 ' were Ship'd off, destitute of Necessaries, and
 ' in very stormy Weather; which, yet, as
 ' little discompos'd or terrify'd them, as the
 ' Farawell the Treasurer took of them, by
 ' drawing and brandishing his Sword when
 ' they took Shipping. The Shore, at the same
 ' time, rung with loud Lamentations, and re-
 ' presented a lively Scene of publick Sorrow
 ' and Distraction, in which every Age, and
 ' both Sexes, bore a Part, and which was re-
 ' sented so highly, that, by the Prefect's Or-
 ' der, many were seiz'd for Weeping, and Be-
 ' wailing themselves, as, indeed, the Whole
 ' City did, both Publickly and at Home, up-
 ' on this melancholy Occasion, put in Prison,
 ' Beat, Mangled, Tortur'd, and then condem-
 ' ned to the Mines; among them Twenty
 ' Three of the Monastick Profession, who had
 ' signaliz'd themselves by an Heroick Zeal
 ' for the Cause of the Church; and soon af-
 ' ter they had another added to their Num-
 ' ber, a Deacon, who brought me Letters of
 ' Comfort and Communion from *Damascus*,
 ' Bishop of Rome. Him they bound, laid
 ' upon him severer Tortures than they would
 ' have done upon a Murderer, beat and

' bruis'd his Neck with Stones, and Wedges
 ' of Lead, and then sent him, absolutely un-
 ' provided of Necessaries, † to bear the others
 ' Company to the Mines. Nor could any
 ' Petitions and Importunities of the nearest
 ' Relations, and, indeed, of the whole City,
 ' prevail with them to part with the Bodies,
 ' even of Children to their Parents, to be bu-
 ' ry'd after the Torture had dispatch'd them;
 ' but they set a Watch upon them, and in this,
 ' as well as in other Circumstances of Cruel-
 ' ty, distanc'd the *Egyptian* Tyrant himself,
 ' who, tho' he kill'd the *Hebrew* Males, and
 ' had his politick Jealousies and Fears to
 ' plead in palliation of the Murder, yet we
 ' do not read that he deny'd them Burial.
 ' 'Tis incredible, the Rage and Inhumanity,
 ' which the *Arians* made their Diversion and
 ' Pleasure. And when they had not left a
 ' House in the City in which there was not one
 ' Dead, they visited the Bishops of the Pro-
 ' vince, Count *Magnus* very diligently atten-
 ' ding them; eleven of whom (after they had,
 ' without succeeding in any one Attempt;
 ' travers'd and ransack'd the Country, to find
 ' those their Severities could make Impression
 ' on; as their Father, the Devil, goes about

† I have omitted here the Circumstance of his sign-
 ing his Forehead with the Cross before his Departure,
 because it might not seem to favour any Superstitious
 Use of it; as, indeed, this Instance does not, the Occa-
 sion being so extraordinary a One.

seeking

‘ seeking whom he may devour) Men who had
 ‘ made their Lives a continued Course of
 ‘ Ascetick Austerity and Mortification; who
 ‘ had wean’d themselves entirely from any
 ‘ relish of external Satisfaction; who † by
 ‘ their miraculous Exorcisms had often mani-
 ‘ fested a Power given them over all the
 ‘ Power of the Enemy; who boldly main-
 ‘ tain’d the Catholick Faith they had suck’d
 ‘ in with their Mothers Milk; and very
 ‘ forcibly and fully confuted the reigning
 ‘ Heresie, filling the Faces of their Adversa-
 ‘ ries with Confusion, as well by the Lustre
 ‘ of their Lives, as the Strength of their Ar-
 ‘ guments; they dispos’d of in *Diocæsarea*, a
 ‘ City inhabited by *Jews*; nay, and opening
 ‘ their Malice and Fury like the Mouth of
 ‘ Hell, they brought the same Calamity upon
 ‘ the Church of *Antioch*; where the Clergy,
 ‘ in Conjunction with some of the Monks,
 ‘ declaring loudly, and bestirring themselves
 ‘ vigorously, against their Villany, they fill’d
 ‘ the Emperour’s Ears with Noise and Clamour
 ‘ about it, and had them sent away to *Neo-
 cæsarea* in *Pontus*, a wild and waste part of
 ‘ the World, where, perhaps, they are starv’d,
 ‘ or their Hearts broke, by this Time.] Thus
 far the venerable Patriarchs Epistle.

In confirmation of all which, *Socrates* fur-

† This probably is the Meaning of νίκην πολλὰς
κατὰ δαιμόνων ἐπαράντας.

ther tells us, That the *Arians*, who were all true harden'd *Gallios*, were put in Possession of the Churches, tho' they made but a very thin Body. And these Violences were soon follow'd with Orders from Court to Banish all the profess'd *Homoisians* of that Province, and to lay on the Rod where-ever *Lucius* pleas'd, which was done accordingly. And even the innocent Repose of the Religious Houses and Recesses, was now invaded, and turn'd to a most Tragical Hurry of Calamity and Desolation.

We have before given an Account of some of the more famous Professors of that Sort of Life, who then flourish'd; particularly † Mention has been made of *Ammon*, and the voluntary Separation agreed upon between him and his Wife; to which Story we shall here superinduce one or two remarkable Circumstances; as first, That he was not without Difficulty (tho' a young Man) perswaded to enter into the Conjugal Estate; and, That the first Night of their Nuptials, when he and his Bride were left alone, he read to her those Counsels and Directions *St. Paul* has given concerning Marriage, in his Epistle to the *Corinthians*; enlarging on the Inconveniences, Vexations, and Sorrows attending that State, and the great Advantages, and Angelical Excellency of a single Life; which

† See Part 1st. Page 51.

Arguments had such a Force, that she consented to their lying apart, and soon after made the first Motion for their Living asunder; which they did, thenceforth never tasting Wine or Oyl, nor any Thing else but Bread, nor even that sometimes for several Days together. *Didymus*, another noted Ascetick, liv'd a Recluse Life to Ninety Years of Age, [and *S. L. 6. c. 30. Cronion*, to above a Hundred.]

Arsenius, another of them, was famous for the Lenity of his Discipline towards the young Offenders of his Society; for he said they would only resent and stomach it, instead of being sensible of and humbled by the Smart of it, as the more Elderly were. *Pior* always eat his Victuals Walking, which he gave two Reasons for; That he look'd upon Eating and Drinking to be a Sort of Digression and a secondary Concern in Life; and again, That he did it to divert his Soul, at those Times, from the Perception of sensitive Pleasure. *Isidore* affirm'd, That, for Forty Years together, he had never comply'd with any one Suggestion or Sollicitation of his Passions, or so much as sinn'd in Thought. *Pambos* desiring a Friend to read a Psalm to him, (for he could not read himself) † the Thirty Eighth was dipt upon, and as soon as he had heard the first Verse of it, *I said, I*

† In our Translation the 39.

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will take Heed to my Ways, that I offend not in my Tongue, he desir'd him to stop there, and told him, That was Lesson enough for one Time; nor did he come to his Assistant again within Six Months after, who blaming him for staying away so long, his Excuse was, That he had not yet reduc'd to Practice the Precept he went away with the last Time, and he told a Friend Nineteen Years after, who ask'd him, Whether he had then compass'd it; that he could hardly answer him in the Affirmative. Being entrusted, upon a Time, with the Distribution of some Charity Money, the Person who gave it him desir'd him to tell it, No, (said he) there's no Occasion for Counting and Honesty both together. At Alexandria, whither an Invitation from Athanasius brought him, meeting with a Woman who was a Stage-Player, he burst out into Tears, and being ask'd the Meaning of it, said, It was partly upon the Woman's Account, and partly upon his own; upon hers, to think how desperate her Condition was; and upon his own, when he consider'd how much more Pains that unhappy Creature took to please and gratify a vitious Audience than he did to render an acceptable Service to God. 'Twas the Saying of another Recluse, * That a lazy Monk was no better than a Pick-pocket. Peterius was very well

* No very bright Apophthegm, tho' as significant as some others our Historian has thought it worth his while to record.

vers'd in natural Philosophy, and had his Auditors and Scholars, to whom he never read a Lecture without introducing it with devout Addresses to God.

The two *Macarij* hold a Place in the former Volume, (p. 232) our Historian adds little to what has been related of them there, save only, That the *Alexandrian* was austere in his Carriage and Discipline towards his Scholars; and the *Egyptian* as tender, endearing, and pleasant. *Evagrius*, whom *Gregory Nazianzen* [had the Instruction of in Sacred and Philosophical Learning, and] ordain'd Deacon, and brought with him into *Egypt*, struck into their Acquaintance, gave up himself to their Institutions and Course of Life, [(a Course which he had enter'd upon before at *Jerusalem*, whither he had travell'd for that Purpose)] equall'd them in Working of Miracles, and wrote some useful Books, particularly of Monastick Discipline and Affairs. [This † *Evagrius* was a Native of the City *Ibera*, situate on the Shore of the *Euxin* Sea, a very learned, understanding,

† V. Vales. in *Soz. L. 6. c. 30. n. ult.* where he finds Fault, unjustly, with *Sozom.* for placing *Evagrius* in the Reign of *Valens*; for the Historian had told him, in the beginning of it, That *Evagrius* liv'd with *Ammonius Parotes*, ἐπὶ τῆς ἐρχομένης βασιλείας, in the next Reign. and

and eloquent Man; very skilful and fortunate at marking the first Occasions or Incentives of any Vertue or Vice, and at giving Directions how to promote the one, and bridle the other; of such an humble and modest Disposition, that neither Praise puff'd him up, nor Disparagement disturb'd him. While he was at *Constantinople*, where *Nazianzen* appointed him his Arch-Deacon, being a Person of a very agreeable Presence, and affecting an elegant Neatness in his Garb, he fell under the Jealousy of a Person of Quality, by coming acquainted with his Lady; and it had cost him his Life, had it not pleas'd God to give him timely Warning by a Dream, in which he thought he was chain'd Hand and Foot as a Criminal, and expecting to be immediately carry'd before a Magistrate, when some Body came to him with a Book of the four Gospels in his Hand, and promis'd him, if he would swear upon them, that he would immediately quit the City, he would set him at Liberty. Accordingly he submitted to the Oath, got rid of his Chains, immediately wak'd, and in Obedience to so extraordinary an Admonition, made his Escape.] Many memorable Instances of the Severity and Efficacy of the Monastick Life are recorded in his Books upon that Argument; among others the few following. A certain Brother of that Denomination made it his familiar Doctrine or Rule, *That Short-feeding and Charity would*
soon

soon bring a Monk to a State of Apathy. One of his Brethren being sadly troubled with frightful † Dreams, by Way of Prescription he put him upon employing himself in Charitable, good Offices to the Sick, attended with Abstinence and Fasting; and this Method had the desired Effect. The Question was put by another of these retir'd Philosophers to the great Antony, *How he could satisfy himself to live so, without the comfort of any Books to Read?* He reply'd, *That the Book of Nature, and the Word of God, were enough for him.* When I had occasion, (says Evagrius) being very thirsty in a hot Day, to beg the favour of a little Water from one of the Macarij; he bid me be contented with the refreshment of a Shady Tree; Many a poor Traveller, he said, would be glad of it. Discoursing with him afterwards upon the Subject of Abstinence he told me That, to baulk and abridge his natural Appetite for twenty Years past, he had stinted himself to a short Allowance of Bread and Water, and took no Repose, but a Nap now and then, leaning his Head against a Wall. Another of them us'd to observe, That all the Offices of a Monastick Life were cultivated and perform'd either for God's, or Nature's, or Custom's, or Necessity's, or Employment's sake; and 'twas the saying of another, That one main Thing he propos'd in denying himself Pleasure was to keep his rougher Passions

† τῶν φαντασιῶν.

quiet;

quiet; for that these serv'd the softer ones, in quality of so many Champions, or Bullies. And the same Person affirm'd, That, to the best of his remembrance, the Devil had never put the same Trick upon him twice. Thus far *Evagrius*, in his Book call'd *Practicus*. But *Ammonius*, must not be left unmention'd, a very considerable Person among this Sort of Men. He follow'd his Philosophical Studies and Exercises to so good Purpose, that he became as perfect a Master, as Human Nature would admit, of his Appetites and Inclinations. He was well vers'd in the Writings of *Origen*, *Didymus*, and other Fathers. From his blooming Years to his Death he never eat any thing which the Fire had prepar'd, except Bread. Finding himself in danger of having a Bishoprick forc'd upon him, to come within the Canon of Mutilation, and so escape it, he cut off his right Ear, [and thence S. L. 6. c. 30. had the name of *Parotes*; but when those that were employ'd to compell him, came afterwards to understand that the Church, when she made Mutilation an Obstacle, meant it not of a Bodily, but a Spiritual Defectiveness, they set upon him again; and then he assur'd them, by an Oath, That if they went about to put any force upon him, he would cut his Tongue out; which prevail'd with them to desist: *Evagrius*, who had fled, from the same Dignity, but without offering any violence to himself, meeting him some time after, told him, with a pleasant Air, He could

could never justify the Injury he had done his Organ of Hearing; and what have you to say for yourself, said Ammonius, that, to gratify your own Inclinations, have * cut your Tongue out, when God has qualify'd you to make so good Use of it?

To John, an Egyptian, it pleas'd God to communicate as ample a Knowledge and Fore-knowledge † as the Prophets themselves had, S. L. 6. c. 28. &c.
of Mysteries and Events, together with the Privilege of curing those Distempers, which it was not in the Power of Human Art to reach. Or commenc'd a Hermit very Young: His perpetual Employment was Singing Divine Songs; his Meat, Herbs and Roots; his Drink, Water; his Words were so powerful as to heal the Sick, and cast out Devils; and his Memory so great, that tho' he could not improve or furnish it from Books, being a Stranger to Learning, yet he never forgot any Thing that came under his Knowledge or Observation. In his old Age he receiv'd a Command from Heaven, to remove into Thebais, where he govern'd a very considerable Body of Asceticks. Ammon was President of the Tabernesian Society, and had about three thousand Scholars under him. Benus and Theonas had also their Monkish Colleges and Seminaries, both eminently favour'd with the

* These two Stories seem to be a little confounded with one another.

† A bold and unpardonable Assertion.

Gift of Prophecy. The former was never observ'd to be Angry, to have utter'd an Oath or a Lie, or to have spoke a rash or an idle Word; The latter was a very good Scholar; 'tis said he deny'd himself the Satisfaction of Speaking for no less than the Space of thirty Years together. *Copres* cur'd Diseases, and cast-out Devils. *Helles* had early given up himself to the Discipline; Nature was often put out of her Course by him, insomuch, that he could carry Fire in his Bosom, and neither hurt himself, nor damage his Cloaths; thus letting his Brethren understand, for their Encouragement, that a severe Course of Piety and Vertue was the true and ready Way to qualify a Man for miraculous Gifts. *Elias* liv'd an Anchoret, Seventy Years, in the Deserts; afterwards he remov'd towards the City of *Antinous*, not abating any Thing of his usual Mortifications and Austerities, till he dy'd at the Age of about a Hundred and Ten. *Apelles* was renown'd for his Miracles; he was an Artift in, and employ'd himself at the Work of the Forge, which, as he was following one Night, a *Damon* appear'd to him in the Shape of a beautiful Woman, and would have tempted him to unchaste Embraces; upon which he drew out an Iron he had then in the Fire, clapt it red-hot upon the Tempter's Face, and sent him away Screaming and Howling. Now, also, flourish'd *Isidore*, *Serapion*, and *Dioscorus*, three Regents, or Superintendents among the Monks. *Isidore* having

having first provided Necessaries for all the Occasions of his Society, had his Monastery so fenc'd and shut up, that no Body could go out of the Bounds of it. *Serapion* presided over a Body of about a Thousand Monks, whom he train'd to such a Course of Daily Labour, and particularly to Reaping in the Season, as to provide, with their Work, and the Wages of it, for others as well as themselves. *Dioscorus* had about a Hundred Auditors under him: Being a Presbyter, he took a great deal of Pains in examining and preparing those that, at any Time, intended to receive the Sacrament. At the same Time *Eulogius*, another Presbyter, was, by a very extraordinary Privilege, allow'd to know what were the secret Thoughts and the † conceal'd Offences of any Person approaching the Holy Table; which it was his Way to publish in the Face of the Congregation, whether they were Sins already committed, or only projected; and refus'd to admit the Offenders to partake of the sacred Mysteries, 'till he was satisfy'd of their sincere Repentance.

† Notandus est hic Locus ex quo concludi videtur, eos qui ad sacrorum Mysteriorum Participationem olim accedebant, absque prævia Peccatorum Confessione id facere solitos esse. Non quòd non tutius esset, Peccata sua prius confiteri Sacerdoti: Sed quia satisfacere se existimabant Præcepto Apostoli dicentis: *Probet autem seipsum Homo, &c sic de Pane illo edat, &c.* Vales in loc. *A very remarkable Concession from a Writer of the Romish Communion.* Cotem-

Cotemporary with these was *Apollos* in the Province of *Thebais*. He enter'd upon an Ascetick Life betimes. After he had spent Forty Years in a wild and remote Solitude, receiving a Command immediately from Heaven to that Purpose, he chang'd his Residence for one nearer human Society, a Cave situate at the Foot of a Mountain; where the Miracles he wrought, and the admirable Precepts and Exhortations he deliver'd, soon render'd his Name famous, and set him at the Head of a very numerous Family of Monks. *Timothy*, Bishop of *Alexandria*, has writ both his and the Lives of several other venerated Monks, among the rest, of those we have mention'd. 'Twas *Dorotheus's* Employment to gather Stones, in the Day Time, upon the Sea-shore, and to build every Year a Cell or Hermitage with them, which he bestow'd upon those that were not able to make such Habitations for themselves. At Night his Business was twisting Palm-branches into Baskets, to hold his Victuals, which never exceeded Six Ounces of Bread, and a handful of Boil'd Herbs; and his Drink was Water. He never slept upon a Bed, or even upon a Matt or Hurdle, never Stretcht-out his Legs, or put himself in an easy posture for Repose; which he would not admit, but when Nature forc'd it upon him, insomuch, that he us'd to drop asleep while he was Eating, and let his Food fall out of his Mouth. Happening, one time, by surprize, to

be

be overtaken with a Fit of Drowfiness upon a Matt, he could scarce forgive himself; and when a Friend would perswade him to take a short Napp, he told him, he might as soon prevail with an Angel to settle to Sleep, as a true Christian Philosopher. Being ask'd, *Why he mortify'd his Body almost to Death?* Because, said he, *my Body mortifies and kills me.* Piammon and John, both Presbyters, resided near *Diolcus* in *Egypt*, superintending their respective Monasteries, which were of great Name and Repute. 'Tis said, That as *Piammon* was, upon a Time, celebrating the Sacrament of the *Eucharist*, he saw an Angel, near the Altar, taking down the Names of the *Monks* that were present in a Book, and dashing out the absent. Upon *John* a miraculous Power was conferr'd of curing Diseases, particularly those stubborn ones, the Gout and Palsy. *Benjamin*, an Ascetick of a great Age, who lived near *Scetis*, restor'd the Sick, whatever the Distemper was, to perfect Health, only by the Touch of his Hand, or the Application of some Oil, which he had invok'd a Blessing on, falling into a Dropsy, he swell'd so, that there was a Necessity for pulling down the very Door Posts of his Cell before they could bring his Body out of it. During his Sicknes, for eight Months together, he was oblig'd to sit continually in a large Chair; a Restraint which he bore with singular Patience, dispensing miraculous Cures all the while to

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other

other People, and so far from repining at or complaining of his own Condition, that he comforted and encourag'd those about him, whom he saw concern'd for his Case, and desir'd them to pray to God in Behalf only of his better Part, for that he was perfectly unconcern'd and indifferent about his Body; *Which*, he said, *had never done him any good, while 'twas in Health, nor any Harm since his Illness.* Such was the Indulgence of Heaven to *Marck*, another eminent Recluse of that Time, fam'd for a very early Subjection of his Passions and Appetites, and treasuring up the whole Bible in his Memory, that *Macarius*, his Director, declar'd † he had never given him any Rules how he was to carry himself to Communicants that came to receive the Sacrament from him; an Angel, whose Hand * he said he had a Sight of, having brought him Instructions for that Purpose. This *Macarius*, in his younger Years, was a Shepherd, and having had Misfortune, in Heat of Sport, to kill one of his Companions, he fled for Preservation into a desert Place, where he pass'd Five and Twenty Years in a Cell he built himself, after he had liv'd three destitute of any such Shelter.

† So I interpret μηδὲ πώποτε παρ' αὐτῆ λαβεῖν ἃ δέμεις ἱερεῦσι διδόναι τοῖς μεμνημένοις περὶ τῶν ἱερῶν τράπεζαν.

* 'Tis not clear in the Original whether this belong, to Mark or Macarius.

God

God vouchsaf'd to make the Devils subject unto him; and he always gratefully thank'd the Divine Wisdom and Goodness for bringing him into that Road of Life. *Apollonius* growing old in a Trafficking Occupation, betook himself to the Monastick Way, and finding it too late to begin upon any Branch of Learning, he lay'd out his Money upon Variety of Druggs and Diet proper for the Occasions of the Sick, and his Time and Pains in going his Rounds to the several Quarters of the Religious, and administering Helps where he found any of them indispos'd; a Work which took him up the greater Part of every Day; and upon his Death-Bed he oblig'd a Brother Ascetick to undertake the same good Office, leaving him all his Materials. *Moses*, that had been formerly a domestick Servant, and being turn'd away by his Master for very ill Practices, took to Robbing upon the Highway, and was Captain of a Gang of Robbers, was, by an Accident, reclaim'd, and devoted himself to the Discipline; in which he became a Prodigy of Proficiency; for his former free Course of Life having so heated and pamper'd his Constitution, that he found himself often attack'd by impure Desires, he left no Method untry'd of subduing his Lusts, and punishing his Body; almost even to Starving it; and laboriously working, and addressing himself to his Prayers Fifty Times every Day. He made a Custom of standing the

whole Night together at his Devotions, not closing his Eyes to gratify Nature for a Minute. Sometimes he pass'd the Night in bringing Water, it may be above Thirty Furlongs, to supply the Cisterns of his Brethren. Yet his Strength and Vigour was not easily broke by all the Labours and Hardships he could impose upon himself. A Knot of Thieves surprizing him in his Cell, 'tis reported he took and bound them, four in Number, carry'd them away to the Church upon his Shoulders, and left it to the Fathers to take further Care of them; for that he, for his Part, could not allow himself, in Regard of his former Life, to be concern'd in any forcible Proceedings. whatever towards any Man. He was a Scourge and Terror to evil Spirits; came to be Governour of the Monastick Body in *Scetis*; liv'd to about Seventy Five Years of Age, and left behind him many excellent Disciples. *Paul of Ferme*, a Mountain in *Scetis*, spent no Part of his Time in Work, nor accepted of any Thing from the Hands of others, but what Nature requir'd as a necessary Support. His whole Business was Devotion. He put up, every Day, three Hundred Offices or Prayers, to answer to which, and know when he had done the Business of the Day, he lodg'd as many Pebbles in his Bosom, and for every Prayer threw away one.

Pachon adorn'd the Solitudes of *Scetis*, from his Youth to his Declension and Old Age, with

with such a Religious Vigilance and Guard over himself, that he was never betray'd into any Gratifications of Appetite, either by a strong and flourishing Habit of Body, by Sallies of Passion within, or Sollicitations of the Tempter from without. *Stephen's* Dwelling was near *Mareotis*; He had so well reconcil'd himself, in a Course of Sixty Years, to the sharpest Austerities and Methods of Mortification, that he became one of the most famous Monks of his time. He was much belov'd by the great *Antony*; Prudent, Good-natur'd, Pleasant, and Obliging in Conversation; So happy in applying Lenitives to the Sorrows of the Afflicted, that he would make them Easie and Chearful under the most desperate and deplorable Tryals; and so well fortify'd against Pain and Anguish himself, that an unhappy Necessity coming upon him to part with some of his Limbs, he spent the Time of the Operation in twisting and weaving together Palm-branches, desiring those that were about him not to Discompose themselves upon his Account; for that the Divine Dispensations were always for the best, and 'twas an Act of infinite Mercy to punish for Sin in this World, in order to spare in another. *Moses*, not the same with the Former, was highly reverenc'd for his Meekness, Good Temper, Charity, and miraculous Cures. *Pior*, very early retiring from the World, and giving up himself to Divine Philosophy, when he quitted his Fa-
F 3 ther's

ther's House, made a Vow, That he would never more see any of his Relations. Fifty Years after, his Sister hearing he was Alive, and expressing an earnest Desire and Impatience to see him, engag'd the Bishop, within whose Diocese she liv'd, to solicit, by a Letter, the Superintendents of the Societies in *Scetis* to send her Brother; in Obedience to whose Commands he set out upon the Journey, taking a Companion along with him, and gave his Sister Notice of his arrival, as soon as he came to the Door of the Family-House; which, as soon as he perceiv'd to be opening, he shut his Eyes, and said to his Sister, *I am your Brother: Gratifie your self with looking upon me as much as you please.* Transported with Joy, she return'd Thanks to God for the Pleasure his Providence had vouchsaf'd her. And her Brother, after he had spent some little Time in Prayer at the Threshold, presently took his Way back again to his Place of Retirement. Where, as he was digging to make himself a Well, he came to a Spring of Bitter Water, which he drank of constantly to his Dying Day; a singular kind of Mortification, which, tho' many try'd to succeed him in, yet no Body's Constitution was able to bear. The same *Pior*, 'tis reported, when certain *Monks* had labour'd and tir'd themselves, to no Purpose, to come at a Supply of Water; and begun to despair of Success, rebuk'd them for their Diffidence, and went down into the Hole they

they had dug, where, after he had pray'd and struck the Ground three Times with a Mattock, the Water issued out in Abundance. The Monks, for whom he had done this Service, desir'd him to take a Draught with them, of what he had procur'd for them, but he refus'd, telling them, *He had done the Errand he was sent upon, of which, Eating or Drinking, (he said,) was no Part*; and so having, with great Devotion, address'd himself again to God, who had thus wonderfully answer'd his last Petition, he left them.

At the same Time flourish'd in *Scetis* *Ori-gen*, one of the great *Antony's* Disciples, *Ar-sifius*, *Putubastes*, *Ar-fion*, *Serapion*, who had been his Contemporaries. These of the ancient Ones. In the Number of the Younger were *Ammonius*, (of whom we have lately given some Account) *Eusebius*, and *Dioscorus*, three Brothers, and for their remarkable Height surnam'd the *Tall*.

In *Cellia*, the Recesses of the Monks, from which the Place had its Name, lie at such a Distance that they never see or hear one another. Only on *Saturdays* and *Sundays* they meet at Divine Service; from which if any Body absent, 'tis taken for granted, some Sickness or Mischance detains him, and therefore all his Brethren, not in a Body, but one after another, visit him, and administer their best Assistance and Physick to him. And sometimes, they go, upon Occa-

sion, to Men of Parts and Learning, to reap the Benefit of their Suggestions and Discourses upon Religious Points. *Rinocorura* had then, and has had ever since, it's Share of these happy Philosophers, and those Natives too. The Principal of them were *Melas*, Bishop of the Place, *Solon* his Brother and Successor, and *Dionysius*. At this Juncture, when the *Arians* were warm at Work, upon ejecting all the Orthodox Bishops, *Melas*, at what Time the Tools came that were employ'd to turn him out, was lighting and supplying the Lamps in his Church, with a Frock upon him that shin'd with Oil, and girt with a Belt. They ask'd him where the Bishop was. *He's here*, said he, *and I'll shew him you*. So he conducted them, fatigu'd with their Journey, to his House, spread a Table for them, serv'd them while they were Eating, pour'd Water upon their Hands afterwards, and then let them know who he was. His Behaviour so surpriz'd and pleas'd them, that, confessing the Errand they came upon, they gave him free Leave to make his Escape; but he assur'd them, *He was ready to share the Fate of his Catholick Colleagues, and Banishment, for so good a Cause, would be very welcome to him*. He gave up himself Young to the Monastick Institution, and attain'd to the utmost Perfection of it. *Solon*, who exchange'd a Life of Business and Trade for it, gain'd his Point under the Conduct and Direction of his Brother, and others

others of the same Fraternity, and made the Exercises and Offices of Religion, Humanity, and Charity, his Pleasure and Employment. Happy in a Succession of such Pastors as these the Church of *Rinocorura* (the Clergy of which, by the Way, have their Habitation, and Table, and all Things in common) retains, to this Day, the same Discipline and Oeconomy.

In *Palestine*, among other ancient and celebrated Sons of the Discipline, was *Hesychas*, a Companion and Scholar of the great *Hilarion*; and *Epiphanius*, afterwards Bishop of *Salamis* in *Cyprus*, born at *Besanduce*, in the District of *Eleutheropolis*. His tender Years were season'd with Dictates and Directions of the greatest Masters of the Time in the Monkish Profession; for the Benefit of which Improvements, he liv'd a great while in *Egypt*, where his eminent Skill and Practice in the Evangelical Philosophy render'd him very famous; as it did in *Palestine*, and in the Isle of *Cyprus*, of which he became Metropolitan, and from thence, as from a Centre, diffus'd the Lustre of his Merit and Significance, in the Conduct of Civil as well as Spiritual Affairs, throughout the World. His Miracles were many and memorable. 'Tis reported, That after he was dead, Demoniacs were, and are still deliver'd, and the Sick heal'd, by being brought to his Grave; miraculous good Services to Mankind which he did not pretend to dispense in his Life-Time.

After

After he had bestow'd all his own Estate in Charity, he apply'd to the same use the Treasure of his Church, which was a sort of General Bank, or Fund, for the Poor and Distress'd, those that were Charitably inclin'd transmitting their Benevolences thither from all Parts of the World; for they knew no Body could or would dispose of it better than *Epiphanius*. The Church-warden or Steward complain'd, upon a time, to him, that he distributed so fast and liberally, that the Stock was very near spent. But still the Bishop went on dispensing Bounties as freely as before, 'till nothing was left, when some Body came to the Church-warden's Lodging, and gave him a Bag full of Gold; It could not be found who he was, or who sent him; so that he was justly suppos'd to have been a special Messenger from God. There is another remarkable Story, in which *Epiphanius* is chiefly concern'd, and it must not be omitted, 'Twas concerted between two Beggars who saw him coming towards them, and hop'd, by their Plot, to get the more Money from him, that one of them should lye upon the ground for Dead, and the other stand by him, bewailing himself upon the loss of his Companion, and wishing he had wherewithall to bury him. *Epiphanius* pray'd the good God to rest his Soul, gave the Survivor enough to defray the Charges of burying him, bid him take patiently what could not be remedy'd, and not expect he should restore the poor
Man

Man to Life again, and then went away. No sooner was the Coast clear but the living Beggar kick'd the Dead one with his Foot, told him he had acted his Part admirably, and bid him rise and make merry that day with the fruits of the Adventure. But, alas! the Mocker had acted Death 'till it seiz'd him in good earnest, which his Brother-Cheat no sooner found but he run to the Bishop, confess'd the Roguery, wrung his Hands and tore his Hair, and begg'd him to call back his departed Brother. *Epiphanius* told him he must rest contented, and sent him away. 'Twas not 'till after the present Reign that this great Man had left *Palestine*; which, at the same time, had the four admir'd Brothers, *Salamanes*, *Phylcon*, *Malchion*, and *Chrispion*, that came of a good Family. They liv'd near *Bethelia*, a Village belonging to *Gaza*. Their Instructor was *Hilarion*; from whose Quarters as they were returning, on a time, to their own, *Malchion* was suddenly snatch'd from them, and after they had lost sight of him a while, given back to them again, in the Way before they got Home; a Prognostick, it seems, of his Death which happen'd soon after. He dy'd Young, and as well accomplish'd and establish'd in a Habit of Vertue and Piety, as those that had grown Gray in the same Profession. In *Ammonius* of *Chapharcobra* near *Gaza*, we have another very exemplary Instance of Religious Severity and Mortification, *Sylvanus*, a Native of *Palestine*, a Person of wonderfull Innocence and

and Piety (and of whom the Report goes, that an Angel had been seen attending and ministring to him) as yet, (if I am not mistaken) resided, and follow'd his Business in *Egypt*, whence he remov'd to Mount *Sina*, and some time after to *Gerar*; where he form'd a very numerous and noble Society of Fathers, and was succeeded in the Government of them by the excellent *Zacharias*.

Syria and *Persia*, emulating *Egypt*, had likewise a very great number of the Religious; among the most considerable of them, *Bathaus*, (who made so little use of his Teeth, that Worms bred in them, and dropt out of them) *Eusebius*, *Barges*, *Halas*, *Abbo*, *Lazarus*, a Bishop, *Abdaleus*, *Zeno*, and *Heliodorus*. For Seventy Years together *Halas* never allow'd himself to eat a Morsel of Bread. *Heliodorus* made it familiar to him to keep awake for many Nights together, and fast a whole Week at once. These and their Brethren were distinguish'd by the Name of *Bosci*; for that they liv'd in the Mountains without the convenience of any Cell or Covert, and never tasted Meat or Bread, or Drunk Wine, but when Nature was to be recruited, mowed down the Herbs, and Grass with a Sickle, and eat it as they cut it; spending the rest of their Time in Prayer and Singing Songs of Devotion; in the whole a new and peculiar Course of Discipline. *Carræ* was happy in *Eusebius*, (who lock'd himself up in a close Confinement, the better to prosecute the purposes

poses of Divine Philosophy) and in *Protogenes*, its Bishop, Successor to the great *Vitus*; of whom the Story goes, that † *Constantius*, the first time he saw him, declar'd he had often seen him before in Vision, presented to him by God himself, as a Man to whose Judgment and Directions he commanded him to conform himself entirely. In *Phadana*, or *Padan-aram*, liv'd *Aones*, who, they say, first introduc'd the Anchoretick and Monastick Life into *Syria*, and with him dwelt *Gaddanas* and *Azizus*. *Edeffa* and the Places adjacent had the credit of *Barses* and *Eulogius*, whose singular Merit recommended them to the Episcopal Honour and Office, which they receiv'd within the Walls of their Monasteries, but held without any Districts; which was also the Case of *Lazarus* abovementioned.

'Tho' all *Syria*, *Antioch* only excepted, came in late to the Profession of Christianity, yet neither was that Countrey destitute of this sort of Philosophers, whose Memories are the more to be honour'd for heroically resisting and defeating the malicious and outrageous Attempts of the Infidels, among whom their Lot fell; not by outward violence, but the Faith and Patience of the Saints. In this number were *Valentine* of *Emesa*, or (as others will have it) of *Arethuse*, *Theodorus* and ano-

† See *Valesius* upon the Place.

ther *Valentine*, of *Titta*, within
T. L. 4. c. 28. the Province of *Apamea*, [a
 District which also boasted of
Agapetus, *Symeon*, *Paul*, &c.] Then there was
Marosas of *Nichila*, *Bassus*, *Basso*, and *Paul* of
Telmisus, the Founder of a very numerous and
 illustrious Monastick Society in a place call'd
Jugatum, where, in extream old Age he dy'd,
 was and bury'd. And 'tis observable, That almost
 all the Asceticks we have took notice of, liv'd
 very long; as if God had purposely lengthen'd
 their Lives for the Propagation of his Gospel,
 (a Work they prosecuted with great success in
Syria, *Persia*, and among the *Saracens*) and for
 the promotion of the Monastick Manners and
 Course of Life. *Galatia*, *Cappadocia*, and the
 Countries adjoining, which came over much
 earlier to Christianity, where Stock'd with a
 mighty number of these Professors; who yet
 generally deviated so far from the common and
 ancient Practice, as to take up their Habitati-
 ons in Towns and Villages: And, perhaps, the
 Coldness of the Climate made it necessary. The
 most eminent of the Monks of those Parts were
Leontius, afterwards Bishop of *Ancyra*, and
Prapidius, who, in his declining Years, was ad-
 vanc'd to a Bithopricks. This *Prapidius* was Go-
 vernor of an Hospital erected by St. *Basil*, and
 from the Name of the Founder call'd *Basilias*.

[Among the more eminent
T. L. 4. c. 28. Asceticks of *Chalcis* were *A-*
vitus, *Marcian*, and *Abraam*;
 among those of *Zeugma*, *Publius*, and *Paul*;
 among

among those of *Cyrestæ*, the honour'd *Acepsemas*, who kept himself shut up in his Cell for threescore Years together, and the excellent *Zeugmatius*, who, tho' Stark-blind, travel'd from place to place, encouraging and confirming the Orthodox, and exerting his Talents and Abilities, against the Beasts of Prey; who, in Revenge, burnt down his humble Habitation; but *Trajan*, one of the Emperour's Generals, a very worthy good Man, built him another, and took him under his especial Care and Protection. In the Territory of *Antioch*, *Marian*, *Eusebius*, *Ammian*, *Palladius*, *Symeon*, and others, adorn'd the same Discipline and Institution of Life; (concerning whom, and those nam'd before them, consult our *Philothean History*) as did in the † *Cassan* Mountain in the Neighbourhood of that City, the two *Peters*, (the *Galatian* and the *Egyptian*) *Romanus*, *Severus*, *Zeno*, *Moses*, *Malchus*, and very many more.

But here it may be Time to withdraw, for the Present, from these mortify'd, contemplative Men; who were so many, that the Lives, Conversations, and Miracles of all the eminent Ones among them would take up more Room than the Compass of our History will admit of. *Palladius*, the Monk, a Disciple of *Evagrius*, (who, with his Master, flourish'd a little after the Death of *Valens*) has oblig'd the World with a very Accurate and Copious Book upon that Subject.

† See *Valesius* upon the place.

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To the Cells and Solitudes of such Professors as these in *Egypt*, the
S. L. 6. c. 20, 27. Usurper *Lucius* [conducted
T. L. 4. c. 21. a strong armed Force, [(a
 Life-Guard of Infidels)]
 flattering himself their
 Love of Quiet and Repose would induce
 them to yield to his Measures and Designs,
 and that, afterwards, the Authority of their
 Example would draw their Orthodox Friends
 and Admirers in City and Country after
 them; for the People, in general, making
 this Conclusion, that the best Livers were the
 best Believers, implicitly follow'd the Per-
 swasion of these pious Asceticks; and by the
 same Means, in a great Measure, were all the
 Eastern Provinces preserv'd from the Infection
 of the *Apollinarian* and *Eunomian* Pestilences.]
 But to forbear Digression; *Lucius*, by the
 Assistance of his Troops, apprehended the
 Persons of these dangerous Adversaries, shut
 them out of their Chappels, and practic'd
 many bloody and brutish Acts of Violence
 upon them; (of which *Rufinus* assures us he
 was not only an Eye-witness, but a Sharer)
 and this in a bold and impious Contempt
 of him, who so remarkably and expressly
 testify'd his Approbation of their Faith in
 the Exorcisms, and other miraculous Opera-
 tions he was pleas'd to work by their Hands.
 However, the same Infinite Wisdom and
 Power produc'd out of this Evil, Good, and
 Light out of this Darkness; for when *Lucius*
 found

found rough Usage had no other Effect than to render their Faith and Integrity more conspicuous, he commanded the Banishment of the two Fathers, or Superintendents, of their Societies, the two *Macarii*; whom the Party employ'd to seize them [found restoring a Cripple to the Use *S. L. 6. c. 20.* of his Limbs, wither'd and shrunk up, so that he had not the Benefit of his Legs; and had the Mortification to see this miraculous Cure immediately effected, upon the pronouncing of those Words, (after Oiling his Body over) *We command you, in the Name of Christ, whom Lucius persecutes, to rise and go Home.*] The same Testimonial and Evidence of the Acceptableness of their Faith and Sufferings to God, went along with them to the Island, whither, [with *Isidore* and others,] they were *T. L. 4. c. 21.* transported, and which had a Temple in it, and an Infidel Priest, profoundly honour'd and rever'd by the Inhabitants; but there was not one *Christian* there. Here they no sooner arriv'd than, by their Presence, they put the Demons of the Place into an open Consternation and Confusion; and the Daughter of the Priest above-mention'd falling under a suddain Possession of them, was transported into all the most vehement Efforts and Convulsions of Madness and Fury, and roar'd, with a hideous Voice, against the two Strangers, demanding *Why*
G they

they came to drive them out thence too? From
Cities and Towns, from Moun-

T. L. 4. c. 21. tains and Hills, nay, from Wil-
dernesses, and Deserts have you

chas'd us, (they cry'd) O ye Servants of Christ:
Such is your Authority and Power. We promis'd our
selves Refuge and Residence in this little Island;
but, it seems, we were mistaken. For your Perse-
cutors, as if the Thing they aim'd at were to per-
secute us, not ~~you~~, whom they cannot hurt, have
sent you hither arm'd with Divine Lightning, to
scare us away from this Place too, &c.] The

meaning of these Expostulations the Holy
Exiles immediately unfolded, rescuing the
Virgin out of the Power of the Evil Spirit,
[which leaving her, after it

T. L. 4. c. 21. had dash'd her against the
Pavement; her Deliverers rais'd

her from the Ground; perfectly restor'd to a
sound State of Mind and Body. By these
manifestations of the Omnipotence of that
God whom they serv'd, they

T. L. 4. c. 21. [brought the Spectators upon
their Knees to beg the Benefit
of their Mission] and converted to the Faith,
not only the Priest, but all the People of the
Island, who immediately broke their Idols in
pieces, made a Church of their Temple, and
receiv'd Baptism. No sooner

S. L. 6. c. 20. *Luci* heard of these astonishing
21, 22. Consequences of his own Rash-
ness and Folly, but reflecting

how much the Consideration of them would
add

add to that Weight of Odium which already lay upon him, or rather, according to *Theodoret*, (L. 4. c. 21) forc'd by the tumultuary Reproaches and Clamours of the People that were gather'd in a Body against him, he privately gave leave to the *Macarii* and their Fellow-Sufferers, to return to their solitary Coverts. In a Word, notwithstanding all the Opposition that Men and Devils were able to make against it, the *Nicene* Faith lost no Ground. It prevail'd in the Province of *Osroene*; and that it should maintain it self in *Cappadocia* the Reader will less wonder, when he comes to know more of those two great Champions of it there, *St. Basil* and *St. Gregory*. In and about *Syria* there was great Struggling and Contending in its Defence; and tho' at *Antioch* the *Arians* far out-number'd the Orthodox, and the Latter were divided into Two Communions, on the Score of a double Claim to the same See, between *Meletius* and *Paulinus*; yet, under such lamentable Disadvantages the *Nicene* Faith held up its Head there too; as it did in all Churches, where the Bishops had the Courage and Honesty to Vindicate it. And this *Valens* found to be true in *Scythia*, by a vexatious Disappointment; for, coming to *Tomes*, the Metropolis of that Country, he enter'd the Church, and would have prevail'd upon *Vetranio*, Bishop of the Province, (which to this Day, says my Author, has but one Bishop, tho' many Cities) to communicate with the *Arians*. *Vetranio*, a

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Man of strict Exemplary Piety, and every way Eminent, deliver'd himself with a great deal of Courage and Freedom in Vindication of the *Nicene* Faith; and when he had said enough, [concluding with that

T. L. 4. c. 35. of the Psalmist, *I spoke of thy Testimonies even before Kings, and*

was not asham'd,] he went away to another Church; his whole Congregation, which was almost all the People of the City, following him as one Man. *Valens*, thus untowardly Deserted, in great Wrath, banishes *Vetranio*, but well knowing what dangerous Enemies the *Scythians* would be, if provok'd into a Commotion, and what Useful Friends they might be, if not too much exasperated, he soon thought fit to let him return Home.

Nor did all this Persecution and Perplexity from without, suppress the Spirit of Opposition and Dissension within the Church; for now the Dispute was reviv'd, Whether the Holy-Ghost were of the same Substance with the Father and the Son, and as warmly prosecuted as that of the *Homoïsson*. The *Anomœans* and *Similitudinarians* affirm'd the Holy Ghost to be of a different and inferiour Substance, and no more than a Ministering Spirit. The *Homoïssians* asserted him to be of one Substance with the Father, among whom *Apollinarius* of *Laodicea*; || *St. Athanasius*, *St. Basil*,

|| Our Historian must be here very much mistaken, *Athanasius*, according to himself, being now dead.

and

and St. *Gregory*, eminently exerted themselves in the Defence of so important and divine a Truth. In the Conclusion, the Bishop of *Rome* dispers'd his Letters to all the Churches of the *East*, to perswade and engage them to concur with the *Western* Churches in the Profession of a Consubstantial Trinity; and this Judgment of the † *Western* Church lay'd the Controversie asleep.

The Names of the great *Didymus* of *Alexandria*, *Basil* * of *Cæsarea*, and *Gregory Nazianzen* are to be met with in the former Volume. The wonderful Capacity and Learning Providence bestow'd on the first of them, has been taken Notice of there: 'Twill be enough here only to glance upon the Use he put them to, in composing several excellent Works; as his Comments upon the Scriptures, and his

† I take *Romanæ* to be the same with *Occidentalis*; and the Pope's Letters here to mean Letters from the several Churches in the West, communicated thro' the Hands of their Patriarch. Beside the Words *σὺν τοῖς ἀπὸ τῶν ὁρίων ἐκείνων* seem to me to belong to the Words immediately preceding, *ἔγραψεν ταῖς*, &c. tho' *Valesius* is pleas'd to give this Passage another Construction in his Translation of it.

* *Ephraim Syrus* has also had a Place in the first Part, p. 238, &c. We shall only add here from *Theodoret*, (L. 4. c. 29.) that, tho' unacquainted with the Greek Tongue, he very successfully encounter'd and confuted the Heresies that were asserted and advanc'd in it, and that his Poetical Compositions were made use of in the Annual Commemorations of the Sufferings of the Martyrs.

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Three Books of the Trinity; and in translating *Origen's* Books of Principles, and vindicating them and their Author from the Imputation of Heterodoxy, cast upon them by some People, *who, Didymus* said, *were incapable of Understanding them.* The Fame and Reputation of the other Two are so universally spread and establish'd, and their Learning shines out with that Lustre in their admirable Writings, that there would be little or no Occasion to touch upon the Story of them, but that the Omission would look like an unpardonable Defect and Gap in our History. There was such an exact Correspondency and Equality between them in their Vertues, Learning, and Tempers, that 'tis difficult to determine, which of them had, in any respect, the Advantage of the other. In their Younger Years they were Fellow-Pupils, at *Athens*, to the two celebrated Sophists of that Time, *Himerius* and *Prohæresius*. Afterwards, by *Libanius's* Lectures and Instructions at *Antioch* they render'd themselves such finish'd and incomparable Orators, that they were not a little solicited and importun'd to undertake the Task of teaching that part of Learning themselves; while others recommended to them the Employment of Pleading. But they chose a Scene of Life, very different from either of these, which was that of a Monastery; conformably to which Purpose, after they had dipt deep enough into Philosophy, with the assistance of the Professor of it

it at *Antioch*, they address'd themselves to reading and digesting of *Origen's* Works; whence [and from *S. L. 6. c. 17.* other celebrated Commentators,] they extracted the true Meaning and Interpretation of the Holy Scriptures, and those Arguments which utterly baffled and confounded the *Arians*, and so much the more, because, for want of Understanding him, they took *Origen* to be their Friend. *Eunomius* and others of that Party, reputed Men of uncommon Sense and Learning, were strangely obscur'd and eclips'd, when *Basil* and *Gregory* came in their Way. The former of these two Luminaries *Meletius* of *Antioch* ordain'd Deacon; and some time after, when he had reason to apprehend his own and the Country of *Pontus* to be in danger of the *Arian* Infection, † he went thither with all Expedition, erect-

† *Sozomen* (*L. 6. c. 15.*) mentions another, and perhaps the true Reason of *St. Basil's* retiring into *Pontus*; the Quarrel that happen'd between him and his Bishop, *Eusebius* of the *Cappadocian Cæsarea*; but probably it lasted not long, for when the People of that Diocese in general, and among them the Men of the best Quality and Reputation laying the Loss of *Basil* at *Eusebius's* Door, (for so I render ἐν ὑπονοίᾳ τὸν εὐσεβίον εἶχον) were so offended as to enter upon Counsels of forming themselves into a separate Communion; and *Valens* and the *Arian Prelates* of his Retinue were coming into *Cappadocia*, glad of the Opportunity this Disagreement, and the Occasion of it, gave them to set up their Banners there, *Basil* of his own Purpose came back to *Cæsarea*, struck again into Favour

and Friendship with his Bishop, and by his Exhortations and Admonitions establiſh'd and riveted the People ſo well in their Faith, that Valens and his Chaplains went away ſtrangely baulk'd and defeated in their Deſigns.

ed Monasteries among them, built up the People in their moſt Holy Faith, and † in the Iſſue became Biſhop of the Cappadocian Caſarea; as his Friend Gregory did of Nazianzum, a poor Town of Cappadocia, where * his Father held the Paſtoral Authority before him, and then he ſet himſelf to Copy after Baſil's Example, taking Journeys to this and that City, to fix the People in the Faith, and infuſe new Life and Courage into them; as particularly he did at Conſtantinople, and ſoon after was, for thoſe good Services, advanc'd to that See, [(then deſtitute of a Catholick Church and Paſtor)] by the Suffrage of a great number of Biſhops. Indeed no Reward, nor Encouragement
S. L. 6. c. 17. could ſurmount the Merit of his Fellow-Labourer's Services;
S. L. 6. c. 25. for very probably the Deceivers had ſeduc'd the far greater Part of the Chriſtian World,

† Thus I underſtand my Author, and by this Conſtruction of μετὰ ταῦτα (which the Place naturally bears) cut off the learned Annotator's Objection againſt him, in his third Note, c. 26. L. 4.

* See Valeſius upon the Place. And upon Sozomen, L. 6. c. 17. n. 3,

but that St. *Basil* and St. *Gregory* brought to nothing all their Projects and Politicks.

These Proceedings of the Venerable Pair the *Arian* Emperor had no sooner heard of, but he gave Order *Basil* should be brought to † *Antioch*, and make his appearance before the Prefect there; or rather designing to pay *Basil* a Visit T. L. 4. c. 19. himself, he sent the Prefect before with a command to banish him if he persisted in refusing communion with *Eudoxius*, for he knew if he should first go in Person, and *Basil* withstand him to face, the Defeat would strangely raise the Reputation and enforce the Example of the Bishop's Courage. The Prefect shew'd him all outward Respect, and accosted him very calmly, asking him *Why he would not embrace the Emperour's Faith*; in answer to which he lay'd himself out, in smartly exposing the Emperour's Belief, and strenuously Vindicating his own. [The Prefect advis'd T. L. 4. c. 19. him, by all means, to go with the Stream, and not to throw up such a noble Preferment, such a large Jurisdiction, for the sake of a fine-spun Subtilty. He promis'd him withal, if he would come in, his Majesty's particular Favour and Friendship, and such an Interest in him as to command whatever Places Priviledges or Pensions for Friends he pleas'd.

† See *Valesius* upon the Place.

The Holy Man reply'd, *Those Arguments and Temptations were only for young People to be caught with; that They, who had been longer train'd, and were better vers'd in the Knowledge of God's Word and Will, abhor the thoughts of betraying one Syllable of any Christian Doctrine, and are ready to embrace a thousand Deaths and Tortures, rather than part with it. That he should think himself extreamly happy and highly honour'd in the favour of his Prince, if he might have it consistently with his Duty to God; but separate from that, he look'd upon it to be Death and Misery.* At this the Statesman took fire, call'd him a Madman, and] told him he must expect to pay for his Obstinacy with his Head. Basil reply'd [*He hop'd*

T. L. 4. c. 19. that Madnes would never leave him, and] that he should rejoice to obtain so glorious a Release as he threatn'd from the Confinement of a mortal Body; and when the Prefect bid him consider things better, [not without further
T. L. 4. c. 19. Menaces,] You'll find me the same Man, Sir, (said Basil) to Day and to morrow. † I wish you would promise

† Valefius takes those Words ὄφελον σὺ ἑαυτὸν μὴ ἐνῆλλατ'ες to be a Rebuke to Modestus for his Apostacy; and that, no doubt, was St. Basil's Meaning, if Modestus had ever been a Catholick, which I think does not appear; and therefore I rather conceive those Words to refer to his Threatning St. Basil with Death, and to import as much as this; 'I will be well for me if

if you'll be as true to your Threatnings as I shall be to my Faith. *Not but the Words will admit of both Senses.* Dr. Cave, *I find, understood them as I do.* L. R. F. Vol. 2. p. 238. Theod. is clear in the Matter, σὺ δὲ μὴ μεταβάλης τῷ γνώμῳ, ἀλλὰ χεῖσθαι τοῖς ἀπει λαῖς. L. 4. c. 19.

as much for yourself. [I am one of God's Creatures, and 'tis more than you can do to bring me to deify and worship S. L. 6. c. 16. what is so as well as my self. Consequently you'll find it as hard a Task to convert me to yours and the Emperours Religion. For tho' your Authority is great, and your Jurisdiction wide, yet no Man living is to be pleas'd and indulg'd at the Expence of our Holy Faith; which, by the Grace of God, neither Confiscation, Exile, nor Death, shall scare me from the stedfast Profession of. Indeed neither of these can operate upon me. For when you have this poor tatter'd Gown, and a few Books, you have all my Riches and Possessions. And whatever part of the World I live in, I am still a Stranger, and from Home. And as for my Body, that's so feeble and infirm, that 'twill neither put you to the Trouble, nor me to the Pain of more than a single Stroak. Upon this he was remanded to safe Custody, and that Day detain'd in it, and the Governour, daunted at and S. L. 6. c. 16. admiring his heroical Constancy and Courage, * sent an account of

* Theod. L. 4. c. 19. says he brought it.

of what had pass'd between them to his Master; who, [in a little time,] took occasion, upon *Christmas-Day*, to go to the good Bishops Church, a numerous Retinue attending him; where [he heard his invincible

T. L. 4. c. 19. Adversary preach,] and by presenting his Offerings at the Altar, put him upon the Duty of entring into serious Discourse with him, which the Bishop accordingly did, [ad-

T. L. 4. c. 19. mitting him within the sacred Curtain of his Episcopal Throne;] and what the Emperour then heard from his Mouth, [for he gave

T. L. 4. c. 19. him an Ear to the Suggestions he press'd upon him concerning the true Faith)] and the Decency and Devotion he saw in the Confessor's Ministration of the Divine Offices, produc'd in

T. L. 4. c. 19. him a regard and reverence towards him. [It happen'd at the same time, *Valens's* † Clerk of the Kitchen was present, one *Demosthenes*; who presuming to rebuke *Basil*, and not being able to do it without Blunder upon Blunder, the learned Bishop observ'd with a Smile, *He had liv'd to see a Demosthenes that could not speak Grammar*; which inflaming the Courtier, and

† τῶν βασιλικῶν προμηθεύς οὖσαν.

provoking

provoking him to threaten high, *Basil* told him, *his smoaky Ears wanted a clear Passage and were incapable of admitting Divine Truths; and therefore advis'd him to go to his Kitchen and look after his Soups.* Upon the whole, the Emperour conceiv'd such a high Opinion and Esteem of this great Champion of the Faith, that he bestow'd several considerable Estates he had in those Parts, to the Relief and Support of such poor disabled People, and Objects of Charity, as being in a very helpless and disconsolate Condition, the good Bishop took under his more immediate care.] But this hopeful Disposition continu'd not long; [(as 'twas impossible it should, considering *T. L. 4. c. 19.* what sort of Creatures he was manag'd by)] for soon after he condemn'd to Banishment the Man that had thus extorted his Esteem; and the Night appointed for his Departure was now come; when] the Emperour's Son *Valentinian*, a little Child, falling [on a sudden,] into such [a violent S. L. 6. c. 16. Feaver] that his Life was despair'd of, and his Mother, at the same time, acquainting her Husband that not S. L. 6. c. 16. only the Prince lay a Dying, but she was haunted too by † monstrous and

† Theod. L. 4. c. 19. expresses this Affliction in more general Terms *διαφορὰ παθήματα.*

frightful

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frightfull Dreams, and that these Afflictions

T. L. 4. c. 19. she imputed to the Bishop's Sufferings; he sent [in a very humble and decent manner]

for *Basil*, and requir'd it of him, that, *if his were the Orthodox Faith, he would put up his Prayers for his Son.* *Basil* was

S. L. 6. c. 16. no sooner come but the Child grew better, and some were

not afraid to declare it their Opinion he would, without more to do, have recover'd,

if the Emperour, when he sent for a Favourite of Heaven, had not call'd for some of his

own Heretical Darlings too, to pray for the Life of his Son. [Tho' indeed his own Obdu-

ration stood no less in his way; For when *Basil* made this Proposal to him, *If your Ma-*

jefty will come in to the Catholick Faith, and re-establish the Unity and Peace

T. L. 4. c. 19. of the Church, [and let your Son be baptiz'd by Catholick Hands,]

the Prince shall live, he would not submit to the Condition. *Why then,* said the Bishop, *God dis-*

pose of your Son as he sees best; whereupon he was dismiss'd, [and the *Arian*

T. L. 4. c. 19. Bishops, then in the Room, were orde'd to Baptize the

Child, which they had no sooner done, but] he dy'd.

The two great Men, *St. Basil* and *St. Gregory*, of whose Character and Behaviour we have taken this transient View, were the Authors of

of many excellent Books; part of which *Rufinus* tells us he translated into Latin. *Basil* had two Brothers, *T. L. 4. c. 30.* [that also rose to the Episcopate;] *Peter*, tho' not Equal to his two Brothers in Point of Learning, yet shin'd out a Bright Example *T. L. 4. c. 30.* of Piety and a good Life, and] devoted himself to an Ascetick Course. The other was *Gregory*, who made Theological Learning and Eloquence his Business, and finish'd an *Hexameron* which *Basil* left imperfect at his Death, and compos'd several Discourses and Orations; among others one which he spoke at *Constantinople* upon *Melitus* of *Antioch*, at his *T. L. 4. c. 30.* Interment. Nor ought the Names of *Optimus* and *Amphilochius*, the one a *Pisidian*, the other a *Lycaonian* Bishop, famous and fearless Contenders for the Catholick Faith, to appear a-part from those now mention'd. Indeed, at that Time, God remarkably signaliz'd his Providence and Care of his Church, by calling to the Pastoral Office and Dignity such Men as were admirably dispos'd and qualify'd to stem the Torrent, and discharge their Duty faithfully and boldly towards the Flock; in which number they were especially to be reverenc'd, whom neither Exile, nor all the Hardships and Severities of a barbarous uncomfortable Clime, made remiss in the Province that was incumbent upon them of confirming their Friends by the Influence of their Letters,

ters, and confuting their Enemies by the force of their Arguments.] Besides Gregory the Brother of St. Basil, and him of Nazianzum, there was another † formerly mention'd, surnam'd *Thaumaturgus*, by no Means to be confounded with either of these; for he liv'd long before them. He was a Native of *Neocæsarea* in *Pontus*, brought up at *Athens*; and had not apply'd himself long to the Study of the Law at *Berytus*, when understanding *Origen* was at *Cæsarea* reading Lectures and Expositions upon the Holy-Scriptures, thither he hasted, and resign'd himself up entirely to that great Master's Instructions; well-furnish'd wherewith, upon a Summons from his Parents, he return'd (after he had taken leave of his Tutor with a * Panegyric Oration in Praise of him) to his own Country, and there, by a good Use of what he had acquir'd, but more by the astonishing Miracles he wrought (for only Letters from him brought a Virtue with them to cast out Devils) made many Converts to Christianity.

In the Reign of *Valens*, the *Novatians* subdivided into two Communion; those of *Phrygia* withdrawing from the rest upon the Authority of a few of their less-considerable Bishops; who meeting Synodically, determin'd the Festival of *Easter* should be observ'd upon the Day of the *Jewish* Passover, in Op-

† *V. Abridgement of Eusebius, p. 103, 124.*

* *V. Vales, in cap. 27. n. 3.*

position to the Practice and Usage of the most Primitive Times. My Author for this was the Son of one of their Presbyters, who had been present at that Assembly with his Father. By the Way, we must not omit, that *Phrygia* and *Paphlagonia* abounded with *Novatians*; which may be ascrib'd to the Chastness of their Manners, and the Command they have of their Passions, the same Recommendation probably, which gain'd *Novatus* all his Party in the West; for 'twas observable, that at the first appearing and propagation of that Communion, it obtain'd, or was rejected, according as this or that Country were stricter or looser in their Morals, and consequently were more or less inclin'd to grant or deny the Principle of it, namely, That there was no Absolution in this World for * Willful Sin after Baptism.

The Heresy of *Apollinaris*, which had been working its way in secret for some time before, and has been S. L. 6. c. 25, already taken notice of in the 27, former Part of this History

† Socrates tells us in this Chap. that *Novatus* was a Martyr, which *Valesius* clearly disproves in his Fifth Note upon it. But he does not observe (which in Favour of my Author he might have done) that what he relates or remarks here, is not his own, but what he receiv'd, it may be verbatim, from a *Novatian*.

* Or rather for *Apostasy*, in the Language of St. John, who misunderstands, in his 1st Epist. c. 5. v. 16. 17.

pag. 230. now appear'd in full Strength, and seduc'd a large number of Profelites into an open Separation from the Catholick Church, *Gregory Nazianzen*, in an Epistle which he writ to *Nectarius* Patriach of *Constantinople*, (wherein he blames him for allowing the *Apollinarists* the free Exercise of their Religion within his Jurisdiction) has given us the true Lineaments of this Heresy, from a Book of *Apollinaris* himself. There it seems, he asserted, that the Body of Christ was from all Eternity, in his Divinity; alledging in defence of his Doctrine that Text in *St. John's* Gospel c. 3. v. 13. and that Expression of *St. Paul*, *The Second Man is the Lord from Heaven*, that the Man which descended from Heaven had no rational Soul, the Uses and Offices of that being supply'd by the Divinity; and, which was yet more impudent and outrageous Blasphemy, that the Divinity of the Son of God suffer'd with his Humanity at his Crucifixion, dy'd with it, and was rais'd again to life with it by the Power of the Father. *Vitalis*, one of *Meletius's* Presbyters at *Antioch*, a Man whom the People highly valued and honour'd for the Severity of his Life, and his great Diligence in the Exercise of his Function, being affronted by *Flavian* his Fellow-Presbyter, and afterwards Bishop of *Antioch*, who cut him off from his usual Access to *Meletius*, revolted to *Apollinaris's* Communion, and drew over a considerable Body of *Antiochians* with him, call'd at this day, from the Name of
their

their Leader, *Vitalians*. The same Sectaries had also their Bishops and Conventicles elsewhere, and their particular Ceremonies and Songs of Devotion, compos'd with that Art and Elegance by *Appollinaris* himself, (and some of them little short Compositions to make their Intervals pleasant to them, whether at Work, or at Meals) that it was no wonder so many People were captivated and enchanted by them.

The Growth of this Monster mov'd *Damasus* of *Rome*, and *Peter* of *Alexandria* to have recourse to the Authority of a Council, which met at *Rome*, and set a Mark of Condemnation in the Forehead of it. For which, we are told, there had never been Occasion, had not hard Usage provok'd the Author of it to revenge himself by inventing it. For striking into Intimacy and Communion with *Athanasius*, when that great Bishop came to *Laodicea* in his Return from his last Banishment, he was excommunicated by *George*, who, not satisfy'd with proceeding against him upon this Offence only, insisted on an unhappy Miscarriage, the remembrance of which had long since been eras'd and cancel'd; for when, upon a Time, his Preceptor *Epiphanius*, the Sophist, was to recite an Ode in Praise of *Bacchus*, his Curiosity carry'd him, being then very Young, to hear it; and there it detain'd him, as it did his Father too, and several other Christians: After the Sophist had, according to Custom, proclaim'd, that

all the Prophane and Uninitiated were to withdraw. *Theodotus*, then Bishop of *Laodicea*, being inform'd hereof, thought it enough to rebuke and chide the Lay-Delinquents; but upon the two *Apollinares*, the Father a Presbyter, the Son a Reader; after having, in a Publick Manner convicted them, and lay'd out the Heinousness of their Crime to them, he pass'd Sentence of Excommunication; which afterwards, in due Time, he took off again, and re-admitted them to Communion, when a proper Pennance had prepar'd them for it. This handle *George* took hold of, and how unjust and partial soever it might appear to punish twice for the same Fault, and only one Person too, when another was equally concern'd, he made it one of his pretences to Excommunicate *Apollinaris*, the Son, a second Time: Who not prevailing upon *George*, by repeated and pressing Importunities, to absolve and receive him, grew Desperate, and to make Reprisals upon his Enemy, whose Logick and Eloquence were very much inferior to his own, and whom he spar'd no Pains to Expose, as one that did not understand the Holy Scriptures half so well as the Man he had us'd so Barbarously, broke in upon the Peace of the Church, and advanc'd the Heresie that bears his Name, and still survives him. So naturally one Mischief is struck out of another, when there happens a Collision between a Superior's Knavery and Hypocrisie, and an Inferior's Pride and Pedantry.

While

Whilst *Valens* was furiously driving on the *Arian* Interest in his Dominions, all was quiet in the *West*, where no-Body suffer'd from *Valentinian*; 'till, upon the Death of *Liberius*, when *Damasus*, [a very Pious
T. L. 5. c. 2. and Indefatigable Contender for the Catholick Cause] succeeded him in the Chair of *Rome*, *Ursinus*, a Deacon of that Church, who had appear'd with him a Candidate for the Bishoprick, resenting the Disappointment, got himself Consecrated in a Corner of a Parish-Church by the Hands of some Bishops of mean Repute; and † erected a separate, or opposite Altar and Communion: The Consequence of which Schism was publick Distraction, and a popular Combustion to such a Height of Madness, that many People lost their lives in it, and not a few both of *Ursinus's* Clergy and Laity fell under the Correction of the Secular Magistrate; which were such ugly Discouragements and Obstacles as stop'd the Mouths, and restrain'd the Hands of that Faction * for the present, The Ground and Occasion of the Schism was not any Point of Faith, or Objection of Heresie, but only the Dispute
 τίς ὁφείλει τὸ ἐπισκοπικὸν δεῦν ἐκ χειρὸς γενέσθαι,

† παρασυνάξις is the Word. See *Valesius's* excellent Note. Men involv'd in such a Schism as this are properly, and ought to be branded with the Title of, *Parasynaxians*,

* τότε

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Which of the two ought to be in Possession of the
Episcopal Throne. [For the
S. L. 6, c. 23. Whole Western Church unanim-
 ously adher'd, as they had
 all along done, to the *Nicene* Confession:
 Only *Auxentius* of *Milan*, and a few of his
 Accomplices fell away into the contrary Inte-
 rest, and would have introduc'd the *Dissemi-*
tude both of the Son and Holy Spirit; which
 Evil the *Gallican* and *Venetian* Bishops com-
 plaining of, soon after, a Council met at
Rome; which Excommunicated *Auxentius* and
 his Adherents, declar'd for the *Nicene* Faith,
 and pronounc'd the *Arminum* Decrees Nulli-
 ties; for that the Concurrence of the Bishop
 of *Rome*, and other Parties concern'd, was
 wanting to them, and many of the Bishops
 present in this Council had protested against
 them; to signify which, and withal to apo-
 logize for the miscarriage of their Brethren
 at *Arminum*, they sent a Letter to * the
 Bishops of *Illyricum*.]

† Some time after, departed this Life the
Milan Intruder, [branded with
T. L. 4 c. 6, 7. the Censures and Condemna-
 tions of several Councils; and
 tho' the excellent Emperour of the West, who,
 every where and in all points, consulted the
 Interests of the Church and Religion, took

* See *Valesius* upon the Place.

† *V. Vales.* in *Socr. L. 4. c. 30.*

the Right way to prevent Disorders, by convening a Synod, and refering to them the Election of a Successor, telling them, *They were not to be told what were the Qualifications, which should recommend a Man to the Episcopal Office, and particularly that a Bishop ought to be such a one, whose Example and Behaviour will instruct no less than his Discourse; that some Body so qualify'd he desir'd them to make choice of to supply the Vacancy of the Chair of Milan; to whom himself, tho' invested with Imperial Sovereignty, might with much Pleasure bow the head, wherever he met him, to receive his Benediction; and by whom he might be so happy as to stand reprov'd and corrected, as often as human Infirmities (the common Lot of all Men) should call for a Cure; And tho' the Holy Bishops, after they had desir'd his Majesty, whose Wisdom and Piety they could so well confide in, to choose the Person, and he had refus'd to concern himself in an Affair, which, he said, lay far above his Sphere and Capacity, and came properly under their Care whom God had Crown'd with so divine a Character, were conferring and consulting about the Choice; tho', I say, this decent and regular Method was observ'd, yet this Occasion rais'd a Tumult at Milan, which threaten'd such ill Consequences, that Ambrosius, the Governour of the Province, a Gentleman of the Consular Order, thought it necessary to go in Person to the Church, where his Presence immediately compos'd the Minds of the People, and his*

pacifying Discourses so prodigiously affected and charm'd them, that, with an universal Consent loudly exprest, they declar'd he should be their Pastor, promising a perfect Unity and Harmony under him. In this surprizing Election the Finger of God was so evident, that the Bishops, who were then upon the Spot lay'd hands on him, and baptiz'd him; (for before he was but a Catechumen) and so far he was very well pleas'd, but try'd all ways to avoid the Dignity he was call'd to, till the Bishops, making the Emperor acquainted with his Reluctancy, his Majesty † solemnly and humbly return'd thanks to the Divine Goodness, *that had vouchsaf'd to think that Person worthy of the Sacred Episcopal Office and Authority, whom he had made choice of to govern one of his Provinces*; and notify'd it his pleasure, that so miraculous a Nomination should be by all means obey'd; which accordingly it was, and thereby the Union and Concord of that City reestablish'd.

Within a few days after his Advancement to the Episcopat, he took occasion to remonstrate, with some Freedom, to the Emperour, against the Ill Practices of the Inferior Magistrates; Which his Majesty was so far

† Theod. L. 4. c. 7. differs from Socr. and Soz. in two or three Circumstances of this Story, but they are not worth taking Notice of.

from resenting, that he told him, he knew him to be a Man of Frankness and Plain-dealing before he encourag'd his Ordination, and that he desir'd him not to abate any thing of that wholesome Severity, which the Duty of his Function oblig'd him to use for the good of Souls.

Some time after these Transactions the *Sarmatians* making Irruptions into the *Roman* Territories, *Valentinian* march'd against them at the head of a very great Army, which so scar'd and alarm'd them, that they sent Embassadors to treat a Peace. These Legates made so mean and contemptible an appearance, that when the Emperour ask'd them, Whether all their Countrymen were such poor Creatures as they; and they answer'd, that themselves were of the highest note and character in their Nation, he broke into a violent Passion, lamenting that the Imperial Dignity should fall to his Lot at a time when such miserable Tatterdemallions had the Confidence to insult and invade the Empire; and with the fierceness of his Exclamation he so rack'd and convuls'd the very Frame of his Body, that he broke his Veins and Arteries, which discharg'd the Blood in mighty Streams; and this Accident cost him his Life, which ended at the Fort of *Brigitio*, upon the Seventeenth of *November*, in the Year after the Consulat of *Gratian* (the third time) and *Equitius*; when he had liv'd Fifty-Four, and *S. L. 6. c. 36.* reign'd, a [great and excellent

Prince,]

Prince,] Thirteen. Six days after his death, his Son *Valentinian*, then very young, was proclaim'd Emperor by the Forces in *Italy*, which offended the two Emperours, his Brother and his Uncle; not because he was advanc'd to the Sovereignty, for [in a little time] they both declar'd themselves pleas'd with his Accession, but because it had been done without their Knowledge. This young Emperor's Mother was *Justina*, the daughter of *Justus* formerly Governour of the *Picene* Province, whom *Constantius* had put to Death upon the report of his having dream'd that an Imperial Robe was born out of his right Side, which made the Emperour apprehensive, that from his Body was to proceed one, that would be a Rival either to himself or his Posterity. It happen'd, in process of time, *Justina* was admitted into so perfect an intimacy and familiarity with the Empress *Severa*, *Valentinian's* Consort, that they wash'd together in the same Bath, and the Empress was so taken with the exquisit Beauty and Symmetry of the Virgin, which that Opportunity offer'd to her View, that she could not forbear communicating her admiration of it in very lively terms to the Emperor; who, kindling at the Idea, † resolv'd to make *Justina* his Wife, but yet not to divorce *Severa*, who had

† Valesius justly rejects this Story as false. See his Note on the Place.

borne him his Son *Gratian*, and not only by his Example encourag'd, but by a formal Edict or Law issued out an Universal Licence for Bigamy. By *Justina* he had one Son, *Valentinian* Junior, and three Daughters, *Justa*, *Grata*, and *Galla*. The two former dy'd Virgins; the last was marry'd to *Theodosius* the Elder.

Let us now retreat again into the Eastern Empire; and here we find *Valens* at *Antioch*, improving and glutting himself in the Art of Cruelty, and breathing out fiercer Flames of Persecution every Day; 'till an Oration of *Themistius* the Philosopher (wherein, among other Things, he observ'd to him, 'twas no Wonder there should be a Diversity of Opinions among the Christians, since the *Greeks* [had worse S. L. 6. c. 36. Quarrels; and] were split into more than three Hundred Sects, and that these Dissensions really tended to God's Glory, as they were an Argument to all Parties of the Excellency and Incomprehensibleness of the Divine Nature) had more Effect upon him than all the Obligations and Principles of Religion and Humanity, and cool'd him so happily, that first he forbore proceeding Capitally against the Clergy, contenting himself with sending them off into Banishment, and afterwards had his Hands full of other Employment, which diverted him from that too; for the *Goths* falling into a Civil War, in which *Fritigern* headed one of the contending Parties, and *Athanasius* the other

other, the former overborn by the latter, was oblig'd to ask the Assistance of the Empire, which *Valens* readily granted him, and so recover'd him a lost Game; in a grateful Return for which good Office, *Fritigern* became a Convert to the Christian or rather the Emperour's Faith, and by his Example and other Encouragements he drew many of his Subjects into the same Perswasion. † *Ulfila*

† *Socrates* in the former Vol. told us, that *Ulfila* subscrib'd the *Acacian Creed* at *Constantinople*, p. 205; but *Sozomen* asserts, L. 6. c. 37. that, tho' thro' Carelessness and Inadvertency he had appear'd in the *Acacian Synod* there, yet he held in Communion with the Professors of the *Nicene Faith*; 'till being deputed the Principal of the Embassy sent by the *Goths* to solicit Protection and Reception from *Valens*, he was attack'd with all the Rhetorick and Arguments of the *Arians*, and with Assurances that they would forward the Business he came for, if he would strike into their Interest, which (whatever the Inducement was) accordingly he did, and drew all his Countrymen after him, whom his Labours and Sufferings for the Faith in order to bring them to it, and his other great Services, had had that Effect upon, that they readily follow'd his Conduct and Example; and *Theodoret* tells us the Story to the same Effect, (L. 4. c. ult.) That *Eudoxius* put the Emperour upon engaging the *Goths* in his Communion, as a means to make the League he had made with them firmer: And when the leading Men among them would not hearken to the Proposition, prevail'd upon *Ulfila* by the Power of Bribes and fine Words and Stories; among the rest, telling him, there was no real Difference in Point of Faith between the Contenders, but that it was a Quarrel only of Interest and Preferment, to draw in his People to the Emperour's Communion; which their Bishop accordingly did by instilling the same Notion into them;

them; and to this Day, (says that Historian) tho' they communicate with those that hold the Son to be a Creature, they do, and ever did, abhor that Doctrine, and must be understood to do so, while they assert the Father to be greater than the Son. Here, by the Way, those Men may see themselves confuted; who, to serve a turn, are so willing to confound the Schism of the Arians with their Heresy.

further improv'd the Opportunity by inventing the Gathick Letters or Characters, and putting the Holy Scriptures into their Hands, translated by himself into their Language. But Athanasius, when by the same Man and Method his Subjects had the same Belief infused into them, persecuted, even to Death, several of those Profelytes, who chearfully accepted their Dissolution for the Testimony of that Christ, in whom (tho' meaning well) they had but a very defective and erroneous Faith; [and some of them he dealt by so hardly, that he S. L. 6. c. 37. took away their Lives without suffering them so much as to utter a Word of their Faith. For one of the Ways he pleas'd himself with in proceeding against them was, to have an Image carry'd about in a Cart to their several Tents; which those that refus'd to worship, were consum'd, with their Habitations about them, to Ashes. And when the Persecution had driven a Body of them, Men, Women, and Children, into one of their Oratories, there to resign up themselves more solemnly and immediately to the Divine Disposal, the Infidels set it

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it on Fire, and burnt the whole Congregation in it.]

Ere long the Competition and Quarrel among the *Goths*, so lately mention'd, was made up; which yet was soon * follow'd by a fatal Invasion from their Neighbours the *Hunns*, who driving them out of their own Country, they were forc'd to beg for a Reception in the Dominions of the Empire, promising all faithful Subjection, Obedience, and Service. *Valens* very improvidently allotted them *Thrace* to reside in; placing them there to serve as Guards and Garrisons, which he thought they were better qualify'd for against any Impressions of other *Barbarians* bordering upon that Country, than the Imperial Troops, and so laid aside all Care and Concern for these, and even for the *Veterans* among them, to the great Detriment of the Empire; for these new Guests, like strowling Beggars, rewarded their Benefactor by ravaging and making Booty of whatever their Admission had laid in their Way. The News of this Defection and Treachery so surpriz'd and confounded the Emperour, that immediately he had done with his grand Affair and Diversion of Banishing the Catholics, left *Antioch*, and came to *Constantinople*. About this Time dy'd *Euzoius*, (*Va-*

* Sozomen (L. 6. c. 37.) inverts the Order of the Story, and makes the Civil War between *Athanasick* and *Fritigern* to happen after the Invasion of the *Hunns*.

lens the fifth, *Valentinian Junior*, the first Time, Consuls) and *Dorotheus* succeeded him.

Upon the Alarm of this formidable Insurrection the dispirited Oppressor apply'd himself to his † Brother for Forces to help him to suppress it; but to his great Disappointment and Sorrow, receiv'd this Answer, *That to send Succours to him that was carrying on a War against God, would be entering into a Confederacy against the Divine Majesty; and that therefore his Brother thought himself oblig'd, in Duty, to leave him to the judicial Consequences of his own Obduration.* And yet how little this affected the unhappy Man, appears too plain from his Usage of his excellent General *Terentius*; who being return'd triumphant from *Armenia*, upon his Master's tendering him the choice of his own Reward for his good Services, desir'd only this, that the Catholics might have one Church allow'd them. No sooner understood the Emperour the Matter of his Petition, but he flew into a Passion, tore it in Pieces, and bid him think of some other sort of Gratification. To which, gathering up the Pieces of the Paper, the pious Hero reply'd, *I have my Desire, Sir, and shall ask nothing else. The Judge of the World, the great Searcher of Hearts, is Witness of my good Intentions.*

† A Mistake, see *Valestinus* upon the Place.

The Rebellion of the *Goths* had scarce call'd the Emperour from *Antioch* before the *Saracens* took Arms too, and with *Mavia* their Queen at the Head of them, did a great deal of Mischief in the Eastern Parts of the Empire; [and might have

S. L. 6. c. 38. done much more, having defeated a very considerable Body of Forces that made Head against them,]

had it not pleas'd the Divine Providence to [bring *Mavia* to the Knowledge of his Truth,

T. L. 4. c. 23. and to] put it into her Heart † to propose a Peace upon this Condition, that one *Moses* an *Anchoret*, a Subject of hers, very much talk'd of, and celebrated for his Faith, Piety, and Miracles, should be invest'd with the Episcopal Character, in Order to exercise it over her People.

S. L. 6. c. 38. The Imperial Generals, [their Master approving it,] accepted the Motion with an Extasie of Joy; and the good Man's Person was seiz'd upon, and brought to *Alexandria*, where,

S. L. 6. c. 38. [in the Presence of the Magistracy and a vast Multitude of the People,] he absolutely refus'd to let *Lucius* ordain him, telling him, *He knew himself unworthy to receive that sacred and high Autho-*

† The Romans, reduc'd to great Difficulties, sued for it first, says *Sozomen*. *L. 6. c. 38.*

rity; but if, for the Interest of Christianity, and
 the good of the Church, he must be forc'd to un-
 dertake it, he resolv'd, [nay he
 call'd the great God of Heaven S. L. 6. c. 38.
 and Earth to witness, that the
 Hands of] Lucius, reaking with the Blood of
 Martyrs [as his Mind and Mouth
 were full of Heresy] should never T. L. 4. c. 23.
 come upon his Head. † Lucius
 advis'd him to forbear Affronts, and rather sub-
 mit himself, as it became him, to be instructed by
 him in the Faith. 'Tis no Matter, said Moses,
 for any Dispute about that: What sort of a
 Faith yours is you shew by your Works. A Chri-
 stian, a Servant of God, must neither Revile nor
 Fight. What are you then, that,
 as every Body knows, have banish'd, S. L. 6. c. 38.
 [sent to the Slavery of the Mines]
 burnt, and bury'd in the Bodies of wild Beasts, so
 many noble Confessors, [even Bi-
 shops, Priests, and Deacons?] S. L. 6. c. 38.
 And, let me tell you, the Evi-
 dence which comes in at our Eyes brings easier

† In Sozomen (L. 6. c. 38.) we find him express
 himself more modestly, You deal hardly with me,
 says he, if you Condemn me at a venture, before
 you know what Faith I profess; and therefore I
 desire you to take it, not from the Representations
 of my Enemies, but from my own Mouth, and then
 I submit it to your Judgment.

Conviction than what is receiv'd by our Ears. [In

fine, he call'd God to witness
S. L. 6. c. 38. that he would never undertake
 the great Office he was design'd
 to, if he must be ordain'd by *Lucius*; and so

* those that were about the
T. L. 4. c. 23. brave Man [(*Lucius* also him-
 self consenting to prevent a
 renewall of the War)] found it necessary to
 carry him to some of the banish'd Bishops,

by whom being Consecrated
S. L. 6. c. 38. [he return'd, and discharg'd
 his Duty among the *Saracens*, improving and confirming their good
 Inclinations towards their Allies of the Em-
 pire; and withall, reconciling Multitudes of
 them to the greater Interests of Religion;
 to which but few had been yet Converted,
 and none of them 'till a little before the
 Reign we are now concern'd with. For
 whereas this Nation were Descendants of
Ismael, and heretofore call'd, *Ismaelites*, that
 they might appear the Sons of the Free
 Woman rather than of the Servant, they gave
 themselves † the name of *Saracens*. They
 observ'd many Ceremonies and Sanctions of
 the *Hebrews*, antecedent to those deliver'd by
Moses; and such as were not in use among
 them, were lost and obliterated either by the

* *The Imperial Officers, says Sozomen, L. 6. c. 38.*

† See *Valesius upon the Place.*

Treachery of time, or their Mixture and Incorporation with their Neighbours; which affected them to such a Degree, that at length they utterly degenerated into the reigning Superstition and Idolatry; wherein they continued 'till some of them, by conversing with *Jews*, being inform'd of their Origin and Extraction, reunited themselves in Religion, Oeconomy, and Amity with the *Hebrews*; and many of them persevere therein to this Day. The Conversation, Piety, and Miracles of the Clergy and Monks that liv'd near them, brought them over to the Faith. One entire Tribe of them ow'd their Conversion to God's miraculous Mercy and Indulgence to *Zocomus*, their *Phylarch*, or Governour, who having no Issue (a calamitous Case among that People, and, if I mistake not, among the *Barbarians* in general) came to a certain famous Monk, to let him know his Misfortune. The Monk betook himself to Prayers; which finish'd, he assur'd him he should have a Son, if he would believe in *Christ*; and accordingly, in due Time, the Blessing promis'd arriving, he receiv'd Baptism, and prevail'd upon the People he Govern'd to follow his Example; and that Tribe has ever since been a very thriving one, and terrible to their Neighbours.] But to quit this Digression; *Mavia*, their illustrious Queen, took so much satisfaction in the Peace she made, that to settle it firmer, she marry'd her Daughter to *Victor*, the Emperor's General.

'Twas a double Jubilee at this Time at *Alexandria*, [(and in the *S. L. 6. c. 39.* Churches every where)] when, not only the Emperour was gone from *Antioch*, and his Sport of Persecution interrupted; but their Bishop *Peter* was return'd to them with Letters from *Damasus*, in which he signify'd his Approbation of *Peter's* Faith and Ordination. This arrival of their beloved Pastor gave such Life and Fire to his faithful Flock, that they put him in Possession of his Church, and rid it of *Lucius*, who immediately took Ship for *Constantinople*, [where the Em- *S. L. 6. c. 39.* perour had other Work upon his Hands, at present, than that of supporting him and his Interest.] But the Blessing recover'd they did not long enjoy; for *Peter* Dy'd soon after, whose Successor was his Brother *Timothy*.

By the Time *Valens* was got into the Imperial City, the *Goths* were ravaging the Suburbs, and meeting with no Opposition advanc'd towards the very Walls. The Inhabitants were so exasperated, and distracted at this, that they could not forbear reflecting upon the Emperour's Negligence and Tardiness, nay, and his Honour too, intimating as if he had given the Enemy Invitations thither; and took a publick Opportunity to exclaim against him to his Face, desiring him, with vehement Clamours, only to put Arms
in

in their Hands, and they'd Fight for themselves. [Trajan, one of his Generals, had been sent already with some Forces against the Invaders, and was come back again worsted; for which, when the Emperour call'd him Coward, and rail'd at him plentifully, he assur'd him, in plain Terms, he might thank himself for what had happen'd. Sir, said he, you are at open War with the Omnipotent Disposer of Victories, and you have provok'd him to take the Part of the Barbarians. You know, very well, from whom you have taken the Churches, and to whom you have given them. Arintheus and Victor, two other of his Generals, declar'd themselves of the same Opinion, and intreated his Majesty not to be Displeas'd at so just and reasonable a Rebuke.] But he scorn'd to believe them, or take their Counsel; and at the same Time the Condition of Affairs forc'd him to expose his own Person. Wherefore, enrag'd at the rough Importunity of the People, he march'd out against the Enemy, and vow'd, if ever he return'd, to level that City with the Ground, and draw the Plow over it for this Affront, and an old Arrear of their Kindness to Procopius. [As he was leaving the Imperial City, one-Isaacius, a Monk, a Man of singular Eminence and Merit, and arm'd with a true Confessorial Courage, came to him, and told him, If he would restore the Churches to

T. L. 4. c. 33.

S. L. 6. c. 40.

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the Catholics, he should Conquer his Enemies

[with a great deal of ease; for

T. L. 4. c. 34. that these Barbarians were the

Scourge of God upon him for the

Affronts he had offer'd to his Name, and the In-

juries he had done to his Church. But if he

ventur'd, without coming to these Terms, to Fight

the Enemy, he should find how hard a Thing it

was to kick against the Pricks; he should certainly

lose his Life and his Army.] The Emperour

[in great Wrath] order'd him

T. L. 4. c. 34. to be taken into Custody, and

kept there in Expectation of

the Punishment that was to light on him at

his Return. Sir, said *Isaacius*, you shall never

return unless you restore the

T. L. 4. c. 34. Churches. [If you do, dispatch

me as soon as you please.] And

the Event answer'd the Prediction.] For tho'

the Emperour oblig'd the Barbarians to re-

tire as far as *Adrianople*, yet

S. L. 6. c. 40. coming [without Conduct or

Consideration] to a Battle

with them, he lost his Life, upon the third

of *August*, in his own sixth Consulat, and the

Younger *Valentinian's* second; consum'd, as one

Account runs, in the Flames of a Village,

which he had † fled to, and the Enemy set

† *Theodorit* (L. 4. c. 36.) says he was not in the
Action, but lodg'd himself there before it.

on Fire, [when the main Body of them had past the Place in pursuit of him, and he might have sav'd his Life, had not those that were with him shot down upon the Heads of some Straglers coming up in the Rear; who gave the Alarm to the whole Army, and so quickly drew them together to his Destruction.] Others say, That he was Slain among his Infantry, into the midst of whom, flinging off his Imperial Purple, he desperately threw himself, when he saw them left by his false and cowardly Cavalry to be surrounded by the Enemy; and that his Body was lost in the Multitude of those that fell with him. He liv'd Fifty Years, and reign'd Thirteen with his Brother, and Three after him: And Sixteen is the Number of Years comprehended in the History of this Fourth Book.

The End of the Fourth Book.

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T H E
ECCLESIASTICAL HISTORY
O F
Socrates, Sozomen, Theodorit, &c.

B O O K V.

THE *Goths* having thus, at one Blow, entirely defeated the Eastern Emperour's Forces, and put a Period to his Life, [ravag'd and depopulated all *Thrace*, and] advanc'd to the very *S. L. 7. c. 1.* Walls of *Constantinople*, plundering, and laying Waste the Suburbs, 'till the Citizens, equipping and arming themselves as well as they could, and encourag'd by a Military Donative from the Hands of the Empress *Dominica*, and by the Assistance of some *Auxiliaries* the *Saracen Queen* had sent them, march'd out against them, and oblig'd them to draw off.

Gratian, [a Prince very terrible to his Enemies, and tender of his Subjects,] had no sooner taken the Reins of the Sovereignty in his Hand (which he held in Concert with

with *Valentinian* the Younger) but he call'd

Home the Good Men his
S. L. 7. c. 1. Uncle *Valens* [(whose rough
 Measures he never approv'd)]

had banish'd; and promulg'd a Toleration to all Sorts and Parties of Men, the *Eunomians*, *Photinians*, and *Manichees*, only excepted. His next Care was to rescue and re-establish the Empire; in order to which he chose *Theodosius* his Colleague, (a Noble *Spaniard*, whose great Services and Successes in the Conduct of War had long before merited that Dignity in the Judgment of the World) and declaring him so at *Sirmium*, upon the 17th of *January*, (*Ausonius* and *Olybrius* *Consuls*) assign'd him his Share in the great Work of chastizing and quelling the *Barbarians*, and the East, with *Illyricum*, (which was also at this Time infested by the same Invaders) for his Part in the Empire.

Theodorit tells us, That this great and deserving Man had retir'd from
L. 5. c. 5, 6, 7. the Envy of the Court (the usual Lot of the best Men that belong to it) to his Native Country; that his Master call'd him thence, made him his General, and sent him into *Thrace* against the *Barbarians*; and that he totally routed and overthrew them, leaving very few of them alive to repass the *Ister*; and that, when he had Canton'd his Victorious Army in the Cities thereabouts, himself rid Post to the Emperour to carry the News; that the Emperour could

could hardly believe his Story, and the General's Enemies at Court would have had it believ'd, That he had lost his Army, and was run Home in Confusion, that *Theodosius* appeal'd to the number of Standards, &c. he had brought with him, and besought his Majesty the Persons that were thus forward to eclipse and ruin him, might be sent to satisfy themselves, and his Majesty of the Truth of the Fact; and that when they had done so, the Emperour made him his Colleague, according to the Import of a very memorable Dream which immediately preceded his Advancement; that *Meletius* of *Antioch* came to him, invested him with the Imperial Purple, and put the Crown upon his Head. And, it seems, the Representation answer'd so exactly to the Reality in every Circumstance, that afterwards, at the Meeting of the Council of C. S. he distinguish'd *Meletius* from among all the venerable Fathers of that Assembly, by the pure Remembrance of his Person in the Dream; and no sooner had he found him, but he run to him, embrac'd him, kiss'd his Eyes, his Mouth, his Breast, his Head, and the Hand, which he dreamt had crown'd him, and told him which Way he came to know him.]

Damasus still sat in the Chair of *Rome*; and *St. Cyrill*, in that of *Jerusalem*. The Triple Communion continued at *Antioch*; whether *Meletius* was by this time return'd from Exile, being call'd Home, among the rest of his

his Brethren, by *Gratian*. *Timothy*, in succession to *Peter*, govern'd the *Alexandrian* Catholics, and *Lucius* (in Exile) the *Arians*, *Demophilus*, *Eudoxius's* Successor, was in Possession of the Churches at *Constantinople*; the Orthodox in the mean Time holding their Congregations by themselves; S. L. 7. c. 2. [and, indeed, the *Arians* had still the Possession of all the Churches of the East, *Jerusalem* only excepted.

The *Macedonians*, who, from the Time of their Reconciliation, had hitherto communicated with the Catholics, upon *Gratian's* publishing his Indulgence, met at S. L. 7. c. 2. *Antioch* [in *Caria*,] and renounc'd the *Consubstantial*, and all Communion with the Professors of it, [returning to their Vomit, S. L. 7. c. 2. the Doctrine of bare Similitude;] by which Act of Levity and Treachery they lost the greatest Part of their Body, who came over, and continued firm to the Catholics: [Some of whose S. L. 7. c. 2. restor'd Bishops were, on the contrary, so eagerly and entirely dispos'd to an Accommodation with the *Arians*, that they invited the Rival-Intruders to share their Preferments and Dignity with them, and unite themselves to their Communion. *Eulalius*, particularly, of *Anasia* in *Pontus*, offer'd the Usurper he found there these advantageous Terms, tho' he had not

Fifty

Fifty Persons that adher'd to him; which when he rejected, his whole Number e'er long forsook him, and reconcil'd themselves to the Church.]

Mean time the *Meletians* at *Antioch*, upon the Return of their Bishop, were advancing and pressing a Project to reconcile the two Orthodox Communion, by prevailing with *Paulinus*, being very old, to admit *Meletius* for his Colleague; which the former, [and his Party,] refusing, *S. L. 7. c. 3.* for that the latter had receiv'd his Ordination from *Arian* hands, the People, not a little exasperated, were upon the Point of Inthroning *Meletius* in one of the Churches without the City, and all things tended to open Mutiny and Tumult, when the Fire was happily and timely put out by the Expedient of bringing *Flavian* and Five others, among whom they had reason to think the next Election would lie, under the obligation of an Oath, *S. L. 7. c. 3.* [neither to seek nor accept of the *Antiochian* Throne, as long as *Paulinus Meletius* should live,] nor, upon the Death of either of them, to come in his Place, but to submit themselves to the Survivor. And *

* 'Tis observable that *Socrates* and *Sozomen* do not expressly affirm that *Paulinus* and *Meletius* came to an agreement about the Terms of Communion, during their own Lives, but leave it rather to be suppos'd from what they tell us, that the Schism was heal'd at this Time. thus

thus that lamentable Schism was heal'd; † the *Luciferians* however standing off upon the same Objection against *Meletius*, which *Paulinus* had urg'd, and we have mention'd just before.

[We have already seen in part the Impiety and Extravagance of the *T.L.* 5, c. 3, 4. *Apollinaris's* Singularities; *Theodorit* adds, That he asserted || Proportions or Degrees of Superiority and Inferiority in the Deity, and that the Soul of Man is not sav'd by the Merits of Christ, because he did not assume a human Soul; not that the conceited Caviller was always constant to himself, in reference to Christ's Body, for sometimes he allow'd it to have been of the Substance of the Blessed Virgin, sometimes he made it to have descended with the Deity from Heaven, and sometimes he said it was form'd, or produc'd, out of the Deity it self. Not to mention a thousand more of his wild Positions; which, as absurd and monstrous as they were, found their Followers and Admirers, even among the Catholicks; who, tho' they were almost all so much asham'd of their Heresy and Separation as not long to adhere to them openly, yet, when the Church had receiv'd them again, were so far from being themselves Sound within, that they tainted and corrupted not a few that were

† Sozomen says only some of them.

|| Ἐαδμῆς τινὰς ἀξιώματων.

so. And 'twas this Root of Bitterness out of which sprouted afterwards the *Eutychian* Heresy, which confounded the two Natures in *Christ*, and that of the *Theopaschites*, which made the Divinity suffer; to name no more that were of the same Extraction.

The same Historian varies from his two Brethren in his account of the Proposal for an Union at *Antioch*. According to him, *Sapores*, an Imperial General, was order'd thither with the Emperour's new Edict, obliging all Parties to communicate with Pope *Damasus*. *Paulinus* affirm'd, That he was in Communion with him; *Apollinaris* pretended the same; whilst *Meletius* sat silent by. But *Flavian*, who was lately mention'd, turning himself to *Paulinus*, ask'd him, how he could say he was in Communication with *Damasus*, when † he deny'd the Three Hypostases, which *Damasus* confess'd? and then rebuk'd *Apollinaris* for making the same Boast, whereas *Damasus* held, that *Christ* assum'd and sav'd the Soul as well as the Body; and if he did so too, he desir'd him, at this time, to declare it. And thus both their mouths were stopt. The meek *Meletius* then address'd himself to *Paulinus* thus condescendingly and courteously. My Friend, said he, our Lord has given these

† *Paulinus* did not deny the Three Hypostases, as Hypostasis signifies a Person, but only as it signifies a Substance distinct from any other Substance. He rejected the Term, because he conceiv'd it very liable to Misconstruction. See Val.

Sheep into my Hands, and you have taken upon you the Care and Government of those that are with you. Their Faith is one, and let us make their Fellowship so too. Let us lay aside the Dispute about the true Title, and unite our Pretensions and Endeavours in a common Superintendency for the Good of the Flock. If we cannot agree which of us should sit in the Throne, let us first place the Holy Gospels there, and then ourselves have our Seats on either side. If I Die first, the whole Flock shall be yours; If you, I will Feed and Oversee it as well as I can. Paulinus † rejecting the Proposal, Sapor gave *Meletius* Possession of the Churches. *Paulinus*, however, still had his distinct Assemblies, and *Apollinaris* now boasted himself the Authour of that Heresy; which, it seems, he had not publish'd before, tho' he had some time since consecrated *Vitalis* (a Man of a most exemplary Life 'till his Fall) Bishop of *Antioch*, his own ordinary Residence being at *Laodicea*.

Meletius was, on his part, as careful to preserve and propagate an Orthodox Succession. He ordain'd the great *Diodorus*, before taken notice of, Bishop of *Tarsus*, and the pious and learned *John* (mention'd in the former Volume p. 289.) Bishop of *Apamea*; the Place where the Terrors of the raging Persecution had not been of force enough to scatter a Congregation of the Faithful he

† See Val. on this chap. n. 4, 5.

held there. *Stephen*, a very Learned, and every way Excellent Man, *John's* Assistant and Fellow-labourer, *Meletius* consecrated Bishop of *Germanicia*; a Church over-run with *Eudoxian* Weeds, but soon Purg'd and set in Order by so diligent and able a Hand. *Eusebius* of *Samosata*, e're this return'd from Exile, † ordain'd *Acacius* Bishop of *Berea*; *Theodotus*, of *Hierapolis*; *Eusebius*, of *Chalcis*; *Isidore*, of *Cyrus*; *Eulogius*, of *Edessa*; (the great *Barses* being Dead) and *Maris* of *Dolicha*, all Men of singular Merit; and *Eulogius* set his Fellow-Confessor, *Protogenes*, (for they had been banish'd together) over the Church of *Carræ*, which had very deeply imbib'd the Heretical Contagion. Reserv'd for these Services, thro' a long Series of Distresses and Dangers, the great *Eusebius*, as he enter'd *Dolicha* to Celebrate the solemnity of *Maris's* Enthronization, died a blessed Martyr to the Catholick Cause, by the Hand of a Woman, (one of the many *Arian* Bigots the Place

† *Valesius* supposes that these Ordinations, which were not Canonical, because *Eusebius* had no authority to ordain in any Province, or District, except his own, without the Metropolitan's or Diocesan's leave, were, by an Extraordinary Divine Appointment and Direction, and that they were afterwards admitted and approv'd by the Metropolitan of the Province. But I see not why we may not very well suppose him to have had the Metropolitan's Leave; who was no less zealous against *Arianism*, and studious of propagating a Succession in Opposition to it, than *Eusebius* himself.

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abounded

abounded with) who, from the Top of a House, cast down a Tile upon his Head, the Stroak of which put a Period to his Life, after he had had respit enough to oblige his Friends, by an Oath, from Prosecuting the Woman. But to return to *Meletius*.]

Affairs being settled for the Present, as we have seen at *Antioch*, *Meletius* went to *Constantinople*, being sent for to Ordain *Gregory of Nazianzum*, who, about that very time, was, by the Suffrage and Designation of a large Number of Bishops, * call'd to the See of *Constantinople*.

The two Emperours, *Gratian* and *Theodosius*, having reduc'd the Barbarians, were now upon their Way, the one to *France*, where the *Almains* were ravaging and destroying the Country, [but some felt his

S. L. 7. c. 4. Vengeance;] the other to *Constantinople*, where, before he arriv'd, he was stopp'd by an Indisposition that seiz'd on him at *Theffalonica*, and growing worse and worse, he sent for *Ascholius*, the Bishop of that Place, [a Man

S. L. 7. c. 4. adorn'd with all those Graces and Qualifications which add Lustre to the Pastoral Office,] desiring to be admitted by him into the Christian Church, as he had always, after the good Example of his Ancestors, profess'd the Christian Religi-

* See *Valesius* upon the Place.

on and the true Catholick Faith; and accordingly, after he had first [receiv'd from the Bishop the preparatory Lessons and Institutions, and] put the Question to him, what Faith he profess'd, and was answer'd, That *Arianism* had never got Footing in those Parts, and that he, and all the Churches, [in *Illyricum* and *Macedonia*] adhered to the Apostolick Faith, asserted and confirm'd by the Holy *Nicene* Council, receiv'd Baptism at his Hands, [and before he left the Place, promulg'd a Rescript, directed to the City of C. P. (whence he knew it would diffuse it self into all other Parts concern'd, so that the Obstinate would have timely Notice every where) requiring all his Subjects to profess that Faith which was held by *Damasus*, Bishop of *Rome*, as he had receiv'd it from his great Predecessor, St. *Peter*, † the Prot-Apostle, and by *Peter* Bishop of *Alexandria*; and that, as only the Professors of this Faith should be call'd Catholicks, so whoever deviated from it should be stigmatiz'd with the Name of Heretick, and take to himself Infamy and Punishment for his Portion.] Recovering within a few Days after his Baptism, he came to the Imperial City, upon the Twenty Fourth

K 2 of

† ὁ κορυφαῖος τῶν ἀποστόλων.

of *November*, in his own first Consulat, and *Gratian's* fifth; and within two Days after his Arrival he turn'd the *Arians* out of the Churches there, (after they had kept Possession of them Forty Years) and restor'd them to the *Catholicks*. But, before he did this, he sent for *Demophilus*, and requir'd him to embrace the *Nicene Faith*, and return with his People into the Bosom of the Church; which, when he refus'd, the Emperour told him, *Since he was thus resolv'd to keep Peace and Unity out of God's House, he should be shut out of it himself*. Whereupon *Demophilus* knowing 'twould be to no purpose to Oppose his Strength to that of the Higher Powers, call'd his Disciples together into the Cathedral, and gave them to understand, by a perverse Application of the Text, *That, as the Gospel commanded, if they Persecute you in one City, flie to another*; so the Emperour having Occasion (as his Expression was) for the Churches, they were to assemble for their publick Devotions, to Morrow, without the City; and so he went out of the

S. L. 7. c. 5. Church, [where the Emperour, immediately entring, said his Prayers, and the *Catholicks* have ever since kept Possession of that and the other Churches there;] and *Demophilus* held his Conventicle, as he promis'd, without the Walls; his Brother *Lucius*, who, as we intimated before, resided here an Exile, sharing his Fortune, and abetting his Measures.

[But

[But tho' thus Discountenanc'd and Corrected, the *Arians* were Proof against all Discouragements. They *S. L. 7. c. 6.* met in Bodies, and had their publick Debates and Conferences, and their Friends at Court were employ'd to revive the Game there, which they had play'd in former Reigns. This Insolence and Industry of the Adversary, the Catholicks were afraid of; as they were also of the Power of *Eunomius's* Eloquence, to whom, residing in *Bi-thynia*, (for thither he retir'd upon his Quarrel with the Old *Arian* Faction) there was too general a Resort of People, some to learn of him, * others to sift him and try his Skill. *Theodosius*, among the rest, was upon the Point of making him a Visit, when the pious Empress *Flaccilla* dissuaded him from exposing himself to such a dangerous Temptation. [This Lady was, indeed, as a Guardian Angel to him. *T. L. 5. c. 19,* She had accomplish'd her self 20. in the Knowledge of her Duty, and took all Opportunities of cherishing and exciting the pious Disposition and Resolutions of her Lord; inculcating, that he ought to be perpetually comparing his Past with his Present Condition, that so he might the more carefully and strenuously do his Duty, especially in the Point of good Government,

* οἱ ἀποπειρώμενοι.

having always before his Eyes those wonderful Obligations of Gratitude God had lay'd upon him in the Course of his Life. The Dignity and High-Station to which the Divine Providence had rais'd her, was so far from Tainting her Heart with any Spice of Pride, that she made it the Means of acknowledging God's Goodness, and an Occasion of a most exemplary Humility, particularly by Visiting the Hospitals and private Lodgings of the Disabled and Mutilated, and ministering, with her own Hands, even in all the Offices of a menial Servant, to their Occasions and Necessities; and whenever an Attempt was made to dissuade, or divert her from these Acts of Condescension, she us'd to say, *The Scattering of Donatives is proper to Emperours; and why may not an Empress express her Thankfulness to God for advancing her to so great an Honour by this Employment of her Hands?* This admirable Woman dy'd before her Husband; to whom how dear she was will easily appear from that Evidence of his Tendernefs and Zeal for her *Memory*, which the Reader will meet with hereafter in the Story of the Insurrection at *Antioch*. [But to return,

The good Resolution the Empress had wrought in *Theodosius*, not to venture himself with *Eunomius*, was, at the same Time, very happily confirm'd, and improv'd by the seasonable Freedom of † a certain Venerable

† *V. Val. in Soz. L. 7. c. 6. n. 23. Theodorit. (L. 16.) says this Bishop, was Amphilocheus of Iconium,* Prelate

Prelate, a plain honest Man, but a very Understanding Divine, who putting himself, upon occasion, among several other Bishops, that, as they happen'd to be then at C. S. went to Court in a Body to pay their Duty to the Emperour, and kiss his Hand, after he had acquitted himself decently to his Majesty, came up Negligently to * one of his Sons, who sat at his Side, † chucking him under the Chin, added, in plain Language, *Child, God bless you.* The Emperour, angry that the Imperial Prince had no more Respect shew'd him, order'd them to take away that sawcy Old Man out of his Sight; upon which the Bishop desired him to consider, whether God the Father was not equally displeas'd with those who deny'd that Honour and Worship to the Son, which they pay'd to himself. Upon this the Emperour begg'd his Pardon, confess'd the Truth and Pertinency of the Application, and from that Time gave no more Countenance to the Adversary, but, on the Contrary, broke their Disputa-

* Arcadius newly declar'd Augustus. Theod. L. 5. c. 16. V. Vales. in loc.

† The Story runs in Theodorit (L. 5. c. 16.) that he took no Notice at all of the Young Prince, which the Emperour imputing to forgetfulness, order'd him to pay his Respects to his Son. Amphilochius said, 'Twas enough that he had discharg'd the usual Ceremonies to himself; whereat the Emperour taking Fire, told him, He took himself to be Abus'd, and Insulted, in the Affront he had put upon his Son: And then Amphilochius return'd him an Answer to the same Effect with that in Sozomen.

tious Conventions, and Cabals, || and stopp'd their Mouths, by the Terror of a Penal Law.

And now his Majesty Summons a Council of Orthodox Bishops to *Constantinople*, further to ratifie the Holy *Nicene* Confession, and ordain a Bishop into that See, from whence *Gregory* was resolv'd, and preparing to depart, exercis'd the Functions of his Pastoral Office, for some Time, in a little † Chappel [made so, by the Catholicks
S. L. 7. c. 5. of a poor Private House] within the City; and the Reason of this Resolution was, that there were those, [particularly the *Egyptian* Bishops,]
S. L. 7. c. 7. who took exception at him, as being a Foreigner. He waited only, and that impatiently, for the Emperour's Arrival; however, the Course of Things so conspir'd, that he did not resign before the Sitting of the Council. [And certainly his Humility and indifference to Preferment well
S. L. 7. c. 7. deserve our admiration; in that, having been recommended, for his great Piety and Learning, by

|| *The Thing which Amphilochius came to Petition for, but could not obtain till he had us'd his Stratagem.*
Theod. L. 5. c. 16.

† *This Chappel was afterwards enlarg'd by the Addition of a very magnificent Edifice in the great Church of St. Anastasia. So says my Author; but how much he is mistaken in this Particular may be seen in the learned Annotator's Note upon the Place.*

the

the Emperour, and that Choice admitted and approv'd by far the greater Part of the Bishops then assembled, he did not decline the discouraging Care and Government of a Church, oppress'd and crush'd almost into Nothing by the prevailing Power of insolent Hereticks; and yet, when another Bishop too was ordain'd into the See of *Nazianzum*, which he had left to come to C. P. he quitted this likewise, as soon as he found it was * expected, and wish'd he would do so; and that without expressing any Resentment or Vexation that his great Labours, and Hazards in the Catholick Cause met with no better a Requital. [Instead of any such Complaint he desired them not to let a Private

T. L. 5. c. 8.

Injury turn to an occasion of a Publick Breach and Discord. *Let me, said he, obtain the Pleasure of exchanging a Life of Cares and Business, for one of Retirement and Quiet; while you, by that means, enjoy and cultivate your late Harmony and Unity, and cut off all occasion of Triumph and Contempt from those Adversaries, whose Hands are now ty'd up from those other Efforts of their Malice we felt so lately; and so*

* The Council seem'd chiefly to be influenc'd by the Canons against Translations and other lesser Irregularities; as I conceive Sozomen intimates in these Words, ἡ σύνοδος καὶ τὰς παλαιὰς νόμους καὶ τῶν ἐκκλησιαστικῶν τάξεων φυλάττεισα, &c. L. 7. c. 7.
he

he requested them to choose a fit Person for so difficult and important a Province. Accordingly they proceeded to Election;] of which more presently.

In this Assembly appear'd an Hundred and Fifty Catholick Bishops, of which number was *Timothy of Alexandria*, *Cyril of Jerusalem*,

|| e'er this, become a Convert to the *Nicene* Faith, *Meletius of Antioch*,
S. L. 7. c. 7. [(which three presided jointly over the Catholick Part of the Council)] *Ascholius of Thessalonica*, [*Diodorus*

of *Tarsus*, *Acacius of Berea*,
S. L. 7. c. 7. *Helladius*, Successour to St.

T. L. 5. c. 8. *Basil*, Gregory St. *Basil's* Brother, accompany'd by his Brother †

Peter, *Amphilochius of Iconium*, *Optimus of Pisidia*, *Pelagius of Laodicea*, *Eulogius of Edessa*, *Isidore of Cyrus*, and *Gelasius of Casarea in Palestine*, a very learned, pious Man.] The

Macedonian Bishops were also
S. L. 7. c. 7. summon'd, his Majesty conceiving * [great] hopes of recovering them to the Church. Thirty Six

|| See Dr. Cave, in that *Life* where he makes two *Cyrills of Jerusalem*.

† Peter was only a *Presbyter*.

* These Hopes, says *Soz. L. 7. c. 7.* were grounded upon their nearness to the *Catholicks* in Faith; which is very unintelligible after that *Historian* himself has told his Reader, That they had deny'd the Divinity of the Son and Holy Ghost, in the Reign of *Constantius*.

of them came, the two Chief *Eleusius* of *Cyzicus*, and *Marcian* of *Lampsacus*. The Council met [in the Emperour's Palace (who receiv'd them one by one very graciously) in the Month of *May*, *Eucharis* and *Evagrius*, Consuls. The Emperour and the Catholick Bishops labour'd hard to regain the *Macedonians*, putting them in mind of what had pass'd between them and *Liberius*, and of the Faith they had profess'd themselves of to him, and the Communion they had then reconcil'd themselves to. But they stood to their last perfidious Resolution, left the Council and the City, and sent abroad their Circular Letters to confirm the Obstinacy of their Party against the *Nicene* Confession: While the Catholick Bishops in Councils went upon the Business of chusing a Colleague into the Chair of *Constantinople*; in [which they could by no means come to any sort of Unanimity and Agreement; for, as the Emperour had been earnest with them to look out for some very deserving Man, so every one blazon'd the Character, and sollicitated the Advancement of some or other particular Favourite or Friend, 'till at length] the Lot fell upon *Nectarius*, Prætor of the City, by Birth [a *Cilician* of *Tarsus* and] of the Senatorian Order, a very good Natur'd, and every way an Extraordinary Man; whose Promotion

tion to the Chair the People press'd in a very vehement and compulsory Manner, and in whose Ordination concur'd and assisted no less than a Hundred and Fifty Bishops. [His Election (as I have heard an *S. L.* 7. c. 8. Account of it) was strangely Providential and Miraculous.

Having occasion to take a Journey to the Place of his Nativity, he thought it his Duty to wait upon *Diodorus*, the Bishop of that City, and receive his Commands; into whose Presence he was no sooner come, but the Bishop, whose Thoughts were, in that Instant, at work upon the great Affair of the Election, mov'd by his venerable Look, and reflecting upon the Excellency of his Temper, determin'd him, in his secret Judgment, to be a very fit Person for so high an Office and Dignity, and carry'd him, upon some pretence or other, to the Bishop of *Antioch*, to whom he gave a just Character of *Nectarius*, and desir'd his Vote and Interest for him. *Meletius* smil'd at the Extravagancy of the Proposal, as it confronted the Interests and Pretensions of so many more Noted and Eminent Men; however, he bad him stay some time in Town. Soon after, when the Bishops, by the Emperour's Order, gave in the Names of the several Persons they recommended to that high Station, in order to his Majesty's Nomination, the Bishop of *Antioch* for *Diodorus's* sake, gave *Nectarius* a Place, tho' the last, both among those that had his good
Opinion

Opinion and Recommendation, and of the whole List, upon the first Perusal of which the Emperour made a Pause at the Name that stood at the Foot of it, clapp'd his Finger there, run over the Catalogue again, and nam'd *Nectarius* the Man. This occasion'd a general Astonishment and Inquiry into the Life and Character of this *Nectarius*; by which 'twas quickly known (tho' undoubtedly *Diodorus* took the contrary for granted) that he was not yet so much as baptized; but the Emperour, notwithstanding so considerable an Objection, urg'd as it was too by a great Number of Bishops, persisted in his first Choice and Resolution, being directed by God's especial Providence, or, as some will have it, an immediate Revelation; and so [the whole Body of the Prelates at length concurring, *Nectarius* was immediately baptiz'd, and then declar'd Bishop of C. S. by the Council; in which, when he had taken his Place, they proceeded to the dispatch of further Business.] They made a Canon, That the Bishop of *Constantinople* should have the next Place of Honour and Precedence to the Bishop of *Rome*, in regard *Constantinople* was *New-Rome*. They added their Authority and Suffrage in confirmation of the *Nicene* Faith; they distributed and fix'd the Bounds of Provinces and Dioceses, tying up the Hands of the Bishops from ordaining in Foreign Jurisdictions; a Practice introduc'd by the

Exigencies

Exigencies of Persecution. [They requir'd all Churches to Conform S. L. 7. c. 9. themselves to the Ancient Canons, and † *Maximus*, a Native of *Alexandria*, and a Professor of the Cynick Philosophy, whom, * as being a strenuous Assertor of the *Nicene* Faith, the *Egyptian* Bishops had taken upon them clancularly to ordain over *Gregory's* Head, they declar'd him never to have been a Bishop, and pronounc'd his Acts null.] *Nectarius*, at the same time, was made † the Centre of Communion in *Constantinople*, and the Provinces of *Thrace*; In the Pontick Diocese, [from S. L. 7. c. 9. *Bithynia* to *Armenia*, *Helladius* of *Casarea*, *Gregory Nyssen*, and *Otreius* of *Melitine* in *Armenia*; In the *Asiatick*, *Amphilochius* of *Iconium*, and *Optimus* of the *Pisidian Antioch*; In *Egypt*, *Timothy* of *Alexandria*; In the East, *Pelagius* of *Laodicea* and *Diodorus* of *Tarsus*; reserving still the Honour of Precedence to the Church of

† See *Valesius upon the Place*.

* *Theod. L. 5. c. 8. makes him an Apollinarist, adding, That the Orthodox Bishops avoided his and his Egyptian Brethren's Communion, and joyn'd with Gregory.*

† See *Valesius upon Socr. L. 5. c. 8. n. 8, 9. Soz. L. 7. c. 9. seems to say, This was done by the Emperour's Appointment only.*

Antioch, and giving it, at that time, to *Meletius* present; [In *Thrace* and *Scythia*, *Terentius* of *Tomis*, and *L. S. 7. c. 9. Martyrius* of *Marcianopolis*.]

Another Canon they pass'd, That, as occasion requir'd, every Province was to have its Disputes and other Matters settled by a Provincial Synod. To all these Decrees the Empe-
rour added his Approbation, [publishing, at the same time, a Law, by which he requires all his Sub- *S. L. 7. c. 9.*
jects to concur in the *Nicene* Faith, and that all the Churches, every where, be deliver'd up to the Professors of it;] and so the Council broke up.

[*Nectarius* had now more time to apply himself to the Study of his Duty, and a true Understanding *S. L. 7. c. 10.*
of the Obligations and Measures of it, in which Part he had the Assistance of *Cyriacus*, Bishop of *Adana*, and for the same Purpose sollicitated *Diodorus* to continue with him, and many others of the *Cilicians*, particularly *Martyrius*, his old Friend † and Physician, and one that had known all the Faults and Failings of his Youth; whom he would have perswaded to take Deacon's Orders; But *Martyrius* refus'd it, handsomly alledging and insisting upon his unworthyness, and beseech-

† Perhaps *ιατρευ* may rather be Metaphorical, and refer to *ἡμαρτημάτων*, *V. Loc.*

ing *Nectarius* to convince himself of it, by only looking back upon his Friend's former Course of Life. *Nectarius* told him that, as he had made use of him in his Riots and Extravagancies, he must needs know he had led a much looser Life than himself. But, Sir, said *Martyrius*, you have receiv'd Baptism, and since that, the Sacerdotal Character, † both which Institutions God has provided for the Cancelling of Sins; so that you are in the same Case with a New-born Infant Regenerated: Whereas I was baptiz'd long since, and yet have not reform'd my self, as I would wish, to this Day. A very memorable and decent Excuse in the Opinion of my Author.] But to return;

Soon after the Dissolution of the great Council, the Emperour order'd the Body of *Paul* of C. P. to be brought from *Ancyra*, and receiving it with all Expressions of a serious Reverence for the Memory of so great and good a Man, repos'd it
S. L. 7. c. 10. in the Church, which, [tho' built by his inveterate Enemy and Rival, *Macedonius*, has its Name from him, [and yet many mistaken People, especially of the Ignorant Sort, derive it
S. L. 7. c. 10. from St. *Paul* the *Apostle*, as if he lay bury'd there.] At the same time dy'd *Meletius* of *Antioch* (to whom

† The Falseness and Absurdity of this, as to Ordination, *Valesius* has well expos'd in his Note upon the Place; tho' he might much better have done so, if he had forbore speaking of it as a Sacrament.

Gregory Nyssen pay'd the Honour of a Funeral Oration) and his Body was carry'd [with unusual Pomp S. L. 7. c. 10. and Solemnity] to *Antioch*, [and deposited near that of the Martyr *Babylas*.] And now the Schism there so lately compos'd S. L. 7. c. 10. broke out again, those that had been *Meletius's* Adherents getting *Flavian* substituted his Successor instead of continuing their Submission to *Paulinus*; [which yet so scandaliz'd S. L. 7. c. 11. many of his former Friends that they left him, and join'd themselves to *Paulinus*.] Thus, once more, was that unhappy Church split in two, not by any Disagreement in any Point of Faith, but purely by the Pretensions of two Rival Bishops to the same See. [The whole Western S. L. 7. c. 11. Church disown'd all Commerce and Communion with *Flavian*, and his two Ordainers, *Diodorus* of *Tarsus*, and *Acacius* of *Berea*, whom they requir'd to be brought to a Synodical Tryal; and for the settling of these Things they and the Western Emperour invited the Eastern Bishops into the West, there to assemble with themselves in Council. So much was a meer Breach or Violation of Succession in one single Church understood, in those Days, to affect all the Churches in the World.]

The Expulsion of the *Arians* being attended in several Places, with publick Disorders

orders and Tumults, the Emperour, to put a Stop to them, came soon to a Resolution of convening another Council, and call'd the several Factions to it, hoping, by conferring and debating Matters together, they would settle at last into one common true Judgment and Interest. They met, from all Quarters, in the Month of *June*, in the Consulship of *Merobaudes* and *Saturninus*; when his Majesty, sending for *Nectarius*, and entring into Consult with him about recovering the Unity of the Church, propos'd it as his Project to bring the whole Dispute to an Issue by a fair and free Discussion of the Arguments on both Sides. *Nectarius*, perplext for the Present, communicated the Emperour's Proposal to *Agelius*, the *Novatian* Bishop; who, knowing himself not to be an accomplish'd Disputant, recommended that Part to *Sisimius*, his Reader, a Man of a happy

S. L. 7. c. 12. Eloquence and good [Understanding,] Experience, and Observation, and thoroughly acquainted as well with prophane as sacred Learning, having been Fellow-Pupil with the Emperour *Julian* under *Maximus* the Philosopher. He had always found that such Disputations had been so far from putting an End to these Dissensions, that they had only administer'd more Fuel and Flame to them, and therefore he advis'd, That the Determination should be referr'd to the Books of the earlier Fathers and Writers of the Church, as being

Witnesses

Witnesses of the Sense of the Church in their respective Times; and, that his Majesty should demand of the Principals of the several Sects, whether they valued the Authority of these Fathers and Writers, or condemn'd their Doctrine. If the Latter, it should be requir'd of them to anathematize them; which, if they should be forc'd to do, their own People would be ready to Stone them. If the Former, themselves had no more to do than to produce the Books, and shew their Faith asserted and attested in them. *Nectarius* immediately acquaints the Emperour with *Sisinnius's* Counsel; which his Majesty highly approv'd, and very artfully manag'd; for putting the Question to them, Whether they look'd upon those Fathers, who writ before this Controversy was started, to be competent Judges of it, and being answer'd in the Affirmative with great Professions of Zeal and Reverence for their Testimony and Authority, the Emperour ask'd them again, Whether they would admit of that Testimony and Authority for a Decider of their Controversies? This lamentably puzzled them, especially as it disappointed the dexterous Men they had provided on Purpose to wrangle for them in Mood and Figure; and it set them all at Variance, not only Party with Party, but Friends with Friends; while some were for accepting of the Emperour's Expedient, and

others dreaded it. At length, when they had quarrel'd themselves out of the Remembrance of his Proposal into their usual Jargon of Subtilty and Fallacies, S. L. 7. c. 12. the Emperour, [upbraiding them with their unseemly and disorderly Behaviour, declar'd it his Pleasure, that every Party should bring him, upon such a Day, a Confession of their Faith in Writing; which accordingly they did; drawn up by the most Acute and Judicious of their respective Advocates, and with the utmost Caution and Care. *Nectarius* and *Agellinus* came on the other Part of the *Consubstantialists*; *Demophilus* for the *Arians*; *Eunomius* himself for the *Eunomians*; and *Eleusius* for the *Macedonians*. His Majesty receiv'd them, and taking their Papers retir'd to the Privacy of a Chamber; where he made it his humble Petition to the Majesty of Heaven to direct and conduct him upon this important Occasion. And having ended his Devotions, and read over all their Confessions, he resign'd up himself entirely to the *Consubstantial*, declar'd against the rest as separating the Three Persons in the Godhead from one another, and tore them in Pieces. And because the *Novatians* concurr'd so heartily and zealously with the Catholicks in asserting the true Faith, the Emperour, by an Edict, not only let them have their †

† Or, at least, Places for Prayer; *οἰκιστῶν ἐκκλησιῶν*
τόπων. Churches

† Churches to themselves, but allotted them the same Privileges with those of the Catholicks: While the Heads and Patrons of the other Dissenting Communion fell under the Disgrace and Correction of their Brethren for Quarreling among themselves, and separated every Man to his own Home, full of Vexation and Despair, having now no other Card to play, but by their Epistles to comfort and encourage their drooping Creatures, and to make that an Argument of their own Election, which they had never allow'd the Catholicks in the same Circumstances; that they were not to wonder at the revolting of such Numbers to the *Nicene Faith*, for *Many are call'd, but Few chosen*. At the same Time † so indulgent was the Emperour to them, that he gave them Leave to build and use their Oratories without the Walls of the Cities; only *Eunomius* he banish'd, who had a private Conventicle * at *Constantinople*, and seduc'd not a few unhappy Souls by his Sermons and Books. But the Triumph of the Catholicks receiv'd a very considerable

† On the contrary, says *Sozomen*, L. 7. c. 12. he forbid them, by severe Laws, the Use and Exercise of all Ecclesiastical Duties, and doom'd some of them to be expell'd City and Country, and others to Disfranchisement, and all the Marks of Disgrace, but this only in terrorem, for he never let these Edicts be executed. Vid. *Vales*.

* A Mistake. See *Valesius* upon the Place.

Check and Alloy from a Breach that happen'd among the Members of the late venerable Council; the *Egyptian*, *Arabian*, and *Cyprian* Bishops Re-assembling and Voting *Flavian's* Deprivation and Expulsion, and those of *Palestine*, *Phœnicia*, and *Syria* defending his Cause, [together with
S. L. 7. c. 11. the greater Part of the *Armenian*, *Cappadocian*, *Galatian*, and *Pontick* Prelates.

To this second Assembly the Western Bishops had sent a Synodical
T. L. 5. c. 8, Epistle, inviting them to *Rome*
9, 10, 11. to assist at a great Council || then sitting there; to which they return'd an answer, declining the Trouble of a Journey which they thought unnecessary. Their Epistle put them in mind how great a Fight of Afflictions the Eastern Church had undergone from the Adversaries and Persecutors of the Faith, while their Brethren in the West (for so they broadly and handsomly hinted) stood still and look'd on unconcern'd; and let them know, that notwithstanding that Flame was extinguish'd, and they were again in Possession of the Churches, yet they had enough to do to guard against the Incurfions of the Wolves dislodg'd, who, under their Sheeps Cloathing

|| συνηγορουμένης Val. translates it, quæ illic parabatur.

had their seperate Folds, and under pretence of Religion disturb'd the publick Peace, and embroil'd the State; and that, therefore, they could not possibly, in compliance with the gracious Invitation of the Western Emperour, remove so far from the Care and Inspection of their Flocks; neither had they the Consent of the Bishops they had left at Home to meet any where else than at C. P. or to go any further; the Letters the Western Bishops had sent, the Year before, to the Emperour *Theodosius* proposing to them to assemble there; so that they had never dreamt of being Solicited to a longer Journey, 'till they were come to the End of that propos'd; neither were they at all provided for it: That these and other Obstacles and Inconveniencies forbidding them to think of travelling to *Rome*, they had perswaded a Triumvirate of their Collegues of *Cyriacus*, *Eusebius*, and *Priscian*, to go their Commissioners and Representatives, and acquaint them with their Brotherly and Peaceable Intentions, and their Zeal for the Holy *Nicene* Confession, which, agreeably to the sacred Form of Baptism, asserts a Trinity of Hypostases, or Persons in one Godhead, in opposition as well to the *Sabellian* Heresie which confounds them as to the *Eunomian*, *Arian*, and *Pneumatomachian*, which so distinguishes and separates them, as to destroy the Second and Third, converting and degrading them into Created Beings; and withal, that they held and maintain'd

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 our Blessed Saviour † to be perfect Man as
 well as perfect God, of a reasonable Soul as
 well as human Flesh subsisting, * and that
 as he assum'd, so he redeem'd the Former as
 well as the Latter; that, for a more particular
 account of their Faith and Abhorrence of
 all the modern Heresies, they referr'd them
 to the Acts of the Synod that had met at
Antioch, and the General Council held, the
 Year before, at C. P. in which (conformably
 to that ancient Custom and the Canon of
 the Council of *Nice*, approving, that the
 Bishops of every Province should ordain
 within their respective Provinces, and have
 the Assistance, if they pleas'd, of the neigh-
 bouring Bishops) they had ordain'd *Nectarius*
 Bishop of C. P. by the Appointment of an ||
 Occumenical Council, in the presence of his
 Imperial Majesty *Theodosius*, and not without
 the general Suffrage and Concurrence of the
 Clergy and Laity; and approv'd and ratify'd
 the Ordinations of *Flavian* and *Cyrill*, the
 one Bishop of the most ancient and truly
 Apostolick Church of *Antioch*, and so declar'd
 to be not only by a Synod of his Province,
 but of the Bishops of the whole Eastern Dio-

† So I express in the Words of the Athanasian Creed,
 καὶ τὸν τῆς ἀνθρωπίνης οὐσίας διὰ τῆς κυρίου, &c.

* The contrary to which is certainly the ἀπειρὸς
 εὐκονομία τῆς σαρκός.

|| Not properly so: See Valesius upon the Place.

cess,

cess, to the great and universal Satisfaction of those Churches; the other, an illustrious Confessor, Bishop of *Jerusalem*, the Mother of all Churches, ordain'd into that Throne by the Bishops of the Province; desiring them also to make no Scruple or Dispute of admitting and owning the Bishops aforesaid, as their Brethren and Colleagues, that so all occasion of Quarrel, Partiality, and Disunion might be happily cut-off.

And here it may not be improper, or unseasonable, to take notice of an Epistle of † *Damasus* to the Eastern Bishops, in which he gives them to understand, that he had long since condemn'd the Doctrine of *Timothy*, one of *Apollinaris's* Disciples, and both the Man himself and his Master with it; and that *Peter of Alexandria*, then present, had concur'd with him herein; and exhorts them, if that Pestilence should break out again, which he hop'd (and had done his part towards an effectual Eradication of it) was bury'd and extinguish'd, to make the Word of God and the *Nicene Faith* their Antidote and Preservative, and to stop up the Ears of their Clergy and Laity against all such venomous Positions and Topicks, averring, that who-

† Not only of him, but of a Council of Western Bishops, as appears from what is added in the Conclusion of this Chapter, καὶ ἄλλα δὲ τινὰ συναθροισθέντες ἐν τῇ μεγάλῃ ἐκκλησίᾳ, &c.

ever impair'd or derogated from either the Divinity or Humanity of the Son of God was under the Power of the Devil, and that whoever shall oppose himself to the Censure and Judgment of the Church in favour of the Hereticks condemn'd, shall perish with them. And this in answer to the Desire they had signify'd to him, that he would strip *Timothy* of the Sacerdotal Office.

There was another Declaration of Faith, which the same Council, assembled at *Rome* under Pope *Damasus*, sent to *Paulinus* then at *Thessalonica*. It condemn'd and anathematiz'd the *Sabellians*, *Arians*, *Eunomians*, *Macedonians*, *Photinians*; all who deny'd the Son to be of one Substance with the Father; or his Existence before he was born of the Virgin *Mary*; or that he is equal with the Father, or that he was with the Father whilst he was upon Earth, or that he suffer'd in the Flesh and rose with it, and sits with it at the Right Hand of the Father, and shall come with it again to judge the quick and the dead, or that the Holy Ghost is of the same Substance with the Father and the Son, or that he is equally God with the Father and the Son; or that he is to be alike adored with the Father and the Son; or whoever shall entertain any wrong and unworthy Conception of the Third any more than of the First and Second Persons in the Blessed Trinity; or whoever shall deny, that the Father made all Things, Visible and Invisible, by the Son and the Holy Ghost

Ghost, or that the Father, Son, and Holy Ghost are Three Persons equal to one another, and united in one Godhead, Omnipotency, Glory, Dominion, Will, Truth, and * Energy, or whoever shall affirm, that the Son, or the Holy Ghost is a Creature, or that the Holy Ghost was created by the Son, or that there are Two Sons, one from before the Foundation of the World, another after the Incarnation, or that the Divinity of *Christ* suffer'd upon the Cross, or that it supply'd the Place of the Rational Soul, whereas it assum'd it without Sin, and having assum'd it, redeem'd it, or that the Son is † no more than as a Ray or Emanation from the Father, or of a Finite duration, or that there are Three Gods, the Father by himself, the Son by himself, the Holy Ghost by himself, or that the Father is only properly, and the Son and Holy Ghost but improperly God, as Angels, and Holy Men are stil'd Gods in Scripture, a Position by which the Assertors of it, as this Council observes, put themselves upon the same Foot of Infidelity with the *Jews* and Heathens; in that they also allow'd the Baptisms of Hereticks, nay, of *Jews* and Heathens, in the Name of Archangels and Angels. Further, the Synod shuts out of Com-

* πάντα δημιουργῶντα.

† τὸν λόγον τῷ Θεῷ, τῇ ἐκτάσει καὶ τῇ συστολή
ἀπὸ τοῦ πατρὸς κεχωριστά, καὶ ἀνυπόστατον αὐτὸν
εἶναι.

munion

munition all Persons translated from one Bishoprick to another, 'till such time as they return to the Sees which they left, suspending those, whose relinquish'd Sees were fill'd, from the Episcopal Office, 'till the Death of the Persons that then fill'd them.] But to return.

The pious Endeavours and Proceedings of *Theodosius*, in favour of the Catholick Faith and Church, Heaven rewarded, and crown'd very visibly with so remarkable and Providential a Blessing, as the Submission of the Barbarous Nations to his Government; the † *Gothick* King, *Athalarick*, in particular submitting himself, and resigning his Dominions into the Emperour's Hands; which he had no sooner done but he dy'd at *Constantinople*. Upon the Sixteenth of *January*, in the fore-said Consulship, the Emperour conferr'd the *Augustal* Dignity upon his Son *Arcadius*. But the Western Empire, God was pleas'd to visit at this time with one of his sorest Judgments, a Rebel-Usurper, and him Successful. For *Maximus* having now left *Italy* had set up for Emperour, and advanc'd his Banners against his Master *Gratian*, taken up with his War against the *Almains*; whom he basely and barbarously dispatch'd by a Traiterous Artifice of his General *Andrag-*

† See *Valesius* upon the Place.

thius, who putting himself in a Woman's Litter, and sending a Report before him, by his Soldiers, that the Empress was there, met the Emperour near *Lyons* as he was passing a River; where his Majesty securely and cheerfully approaching to receive his

S. L. 7. c. 13. Consort, [(for he was Young, lately marry'd, and a kind

Husband)] the Villain leapt out, and murder'd him; in the Consulship of *Merobaudes* and *Saturninus*, after a Reign of Fifteen Years, and a Life of Twenty Four. The Success of this impious Conspiracy oblig'd *Valentinian* to admit *Maximus* his Colleague in the Empire [who, good Soul! continued

his March, pretending, all the *S. L. 7. c. 13.*

Way, his Business was the Defence and Preservation of the Catholick Church and Faith, [as he had before taken hold of the *T. L. 5. c. 14.*

Young Emperour's hard treatment of *St. Ambrose* to commence a Quarrel, and very Gravely, and Religiously, no doubt, admonish'd him, by a Letter, to tread in his good Father's Steps, and not offer any violence to the Church; for that else he should be oblig'd to come with his Sword in his Hand to her deliverance. The true Cant of all ambitious Invaders, and Hypocrites in

|| ἐν φρεσὶ καὶ λόγῳ μακάριον.

Power

Power, and he made his words good; inso-
much that] *Valentinian* with his Mother and]
Probus at that time the *Præfæctus-Prætorio* of
Italy, and intrusted with the Direction and
Conduct of Affairs there, which the Empe-
rour himself was too Young to be fit for)
was forc'd to retire into *Illiricum*, and fix
his Residence at *Theſſalonica* in *Macedonia*.
However this Misfortune had more than
one good effect observable in the Sequel.

The Emperour, *Valentinian's* Mother
Justina was an *Arian*, but during her Hus-
band's Life had it not in her Power to molest
the Catholicks, [and there-
fore thought fit to dissemble *T. L. 5. c. 13.*
and conceal her Opinion.]
After his Death, and while her Son was yet
but a Boy, she came to *Milan*, where she
set upon St. *Ambrose* with all her Malice and
Fury, and [accus'd him to her
Son with having affronted *S. L. 7. c. 13.*
her; whereupon the Young
Emperour sent a Party of Soldiers to the
Church to seize him, and] order'd his Banish-
ment. Which the People, who lov'd him
too well to part with him easily, contesting
by a very brisk Resistance,
[the Empress, more enrag'd *S. L. 7. c. 13.*
and impatient for revenge
than ever, sent for *Benivulus* † the Master

† Or the President of the Imperial Clerks; τὸν ἐπὶ
τοῖς γραμματέυσιν τῶν δεσμῶν τότε τεταγμένον.
of

of the Records, and lay'd her Commands upon him, immediately to draw up a Rescript to establish the *Ariminum* Confession. Which her Authority not prevailing with him to do; she tempted him with promises of better Preferment; and when *Benivulus*, flinging his Sash at her Feet, told her she might take away, if she pleas'd, the high Post she held already; for, by the Grace of God, he would never be guilty of such a Piece of Wickedness, she found those that penn'd a Law for her, giving free Liberty and Encouragement for all Professors of the *Ariminum* Faith to * take Possession of the Churches, and making it Capital any Way to hinder or oppose the same. But before she could put it in Execution, the News arriv'd of what had happen'd to *Gratian*, and turn'd *Jezabel's* Thoughts and Purposes quite another Way.]

[Thus *Socrates* and *Sozomen*; but *Theodorit* gives the Story another Air. For, according to him, the *T. L. 5. c. 13.* Emperour himself being a soft Young Man, and much addicted to his Pleasures, had imbib'd the Poison from his Mother, and when he had, in vain, attempted, in the Way of Discourse, to corrupt *St. Ambrose*, who begg'd him to recollect and imitate the Piety and Orthodoxy of his Fa-

* At least to hold their Meetings securely, *ad eam*
convenire.

ther, and set before his Eyes the perfect Agreement and Consonancy of the one Faith with, and the absolute Repugnancy of the other to the Holy Scriptures; the angry Youth, his zealous Mother still Blowing the Coals, kindled into a mighty ferment of *Passion*, beleaguer'd the Church, and the Bishop in it, with Soldiers, and, that menacing Method not scaring the good Man out of his Place, he commanded him, in plain Terms, to quit it, and get him out of the Church-Porch. That, said *Ambrose*, I cannot consent to; I will never deliver up my Sheepfold to Wolves, nor the Temple of God to Blasphemers. If Your Majesty pleases, † I am ready to receive your Sword or your Pike in my Heart within these Walls.

Theodosius, extremely apprehensive that *Valentinian* would follow the Fate of *Gratian*, prepar'd to march against the Invader with a very great Force; at what Time Embassadors from *Persia* came to solicit a Renewal of the Truce they had formerly made with the Romans, and *Honorius's* Younger Son was born to him of his Empress *Placcilla* upon the Ninth of September, *Richimeres* and *Clearchus* Consuls; some little Time before whose Birth, in the Sixth Year of *Theodosius's* Reign, dy'd *Agelius*, the *Novatian* Bishop, after he had presid'd Forty Years over the People of that Perswasion at *Constantinople*; and *Timothy*

† A memorable and noble Instance of Passive-Obedience.
of

of *Alexandria* departed this Life the Year after, in the Consulat of *Arcadius* and *Bauto*, and was succeeded by *Theophilus*. The Year after that, dy'd the *Arian Demophilus*, to supply whose Vacancy the *Arians* sent for one *Marinus* out of *Thrace*, but a Quarrel happening (of which more hereafter) he did not continue long with them; and after him they had *Dorotheus*, whom they translated from the *Syrian Antioch*.

The Eastern Emperour, (from whose Motions we digress'd) [having first, by a sharp Letter, rebuk'd *Valentinian* for provoking the Majesty of God by the Injuries he had offer'd to his Church, to withdraw his Favour and Protection from him, and to leave him expos'd to the Mercy of a Rebel Usurper, assuming the Defence and Rescue of the Church and Faith for his Pretext of taking up Arms,] left his Imperial City, and his Son *Arcadius* Regent there, and came at the Head of his Army to *Theffalonica*, where he found *Valentinian* and his Court labouring under anguish and confusion for yielding so far to the Necessity of the Times, as to admit *Maximus* into a Partnership of Imperial Dominion. [The first Thing *Theodosius* took Care of, was to recover the Young Prince to the Catholic Faith; in which, very happily succeeding, he reviv'd him out of his Dejection,

M

and

and bad him entirely dismiss his Fears;]
 and, as to *Maximus*, for the Present he kept
 himself upon the Reserve; † neither entring
 into Treaty with his Ministers, nor yet
 declaring he would not. Afterwards, no
 longer enduring to see the *Roman* Empire
 enslav'd to the Insolence of a bold Usurper,
 he drew all his Forces together, and march'd
 towards *Milan* * whither the Rebel was ad-
 vanc'd, and upon his Approach struck such
 a || Terror into the Enemy, as soon as they
 understood his Numbers and Strength, that
 [without striking a Stroke]

T.L. 5. c. 15. they deliver'd up their Lea-
 der into his Hands, who re-
 ceiv'd the Reward of his Treason † upon
 the Twenty Seventh Day of *August*, *Theo-*
dosius and *Cynegius* Consuls; and *Andraga-*
thius, as soon as he heard of it, drown'd
 himself. This difficult and dangerous Af-
 fair thus happily got over, *Theodosius* sent
 for his Young Son *Honorius* from *Constan-*
tinople; by whom attended the Two Em-
 perours enter'd *Rome* in Triumph, where
 they exhibited publick Games and Enter-
 tainments upon so joyful a Turn of Affairs,

† See *Valesius* upon the Place.

* It should rather be *Aquileia*; see *Valesius*.

|| 'Tis hinted in *Sozomen*, That their Inclinations
 might lead them that Way. (*L. 7. c. 14.*)

† See *Valesius* upon the Place.

and *Theodosius* gave a memorable Instance of his merciful Temper, in vouchsafeing his Pardon (at the Petition of *Leontius*, the *Novatian* Bishop at *Rome*; for, as we hinted before, the *Novatians* had a Place in his Favour and Esteem, because they were true to the Faith of *One Substance*) to *Symmachus*, † the President of the Senate, a great and elegant Master of the Latin Tongue, (his Orations are Extant) who being impeach'd of High-Treason for an Harangue he had compos'd in Praise of *Maximus*, and spoke in the Traitor's Presence, had taken Sanctuary at the Altar, and upon tasting the Clemency and Lenity of so good a Prince, wrote his *Apologetick*, where he has been liberal in his Encomiums of *Theodosius*.

But it must not be forgotten, that the *Arians* had taken the Advantage and Opportunity which this Rebellion offer'd them; and which they manag'd and improv'd with Art: Their Method was to invent and disperse ill-News; and before any thing of Moment had pass'd, they were full of Confident Reports, and very Particular as well as Bold in them; as, that the Emperour was routed, and would find it hardly possible to Escape, *S. L. 7. c. 14.* [nay, was actually fallen into] the Enemy's Hands; and the very Num-

† πρῶτος τῆς ἐν ρώμῃ συγκλήτου.

bers of those that were Kill'd of either Side, in the Action. And the Cheat went so far, that the very Inventors believ'd their own Lies, hearing them at Second Hand very seriously and religiously averr'd for real Truths; and when they had thus impos'd upon themselves the Belief of their own Fictions, and their Resentment at their late Expulsion easily blew them up into an open Insurrection and Tumult; in which they burnt down *Nectarius's* House to the Ground. This Outrage happen'd in the Consulat aforesaid.

At *Antioch*, *Paulinus* dying, those that had been of his Communion would have nothing to do with *Flavian*, and got one *Evagrius* ordain'd in the Place of their old Pastor; who dying not long after, *Flavian*, with much ado, prevented the Ordination of a Successor, but could not dissolve the separate Assemblies of those, who, insisting on his Perjury, were not to be reduc'd to his Communion, 'till, some little time after, he had reconcil'd *Theophilus* of *Alexandria* to him, who, with Pope *Damasus*, was incens'd at him, for the Breach of his Oath, and the Schism he had renew'd by it; and further, *Theophilus* had, by his Presbyter *Isidore* (whom he sent to *Rome* on that Errand) gain'd him likewise the Friendship of *Damasus*, suggesting, That to re-establish the Publick Unity, 'twas necessary to take no further Notice of *Flavian's* private Crimes. Thus strengthen'd

strengthen'd by the Accession of these Two Interests he broke, in some time, the adverse Combination, and compass'd a compleat Union. About the same Time dy'd *Cyrril* of *Jerusalem*, and *John* succeeded him.

[We find in *Theodorit* the Affair of *Flavian's* Competition with *Paulinus*, and struggle with the Bishops of *Rome*, differently represented from the *T.L.* 5. c. 23. relation of our other Two Historians. He tells us † the Bishops of that Patriarchate made *Paulinus's* Rejection of *Meletius's* late Proposal their main Inducement to ordain *Flavian*; that *Evagrius* was afterwards substituted in the Room of *Paulinus*, deceas'd, in defiance to several Canons, particularly in that he had only *Paulinus's* Nomination and Election, whereas he should have been chosen by all the Bishops of the Province; and again, his Ordination had wanted three (the due Number of) Consecrators; and that, notwithstanding these Objections, the Western and *Egyptian* Bishops not only communicated with *Evagrius*, but fill'd the Emperour's Ears with Remonstrances against *Flavian*, not suffering his Majesty to rest 'till he had summon'd him to *C. P.* and order'd him from thence to *Rome*; a Command which *Flavian* assured him he would Obey at the Return of the

† ὁ τῶν ἱερῶν χορὴς.

Spring, if he might be allow'd to deferr his Journey till then, and so went Home. But the Matter rested not here. *Damasus* still pursued his Point, and *Siricius* and † *Anastasius* after him, teasing and reproaching the Emperour for his Favour and Indulgence to those that Invaded the Dominion of Christ, and usurp'd upon the Authority of his Church, while he took such Care and Pains to quell and reduce the Rebels of the State. These Importunities, and Upbraidings, had that Effect upon the Emperour, that he sent *Flavian* a Second Summons, and laid his former Command upon him. *Flavian* let him know, in very fair and free Terms, *That if any Thing was objected either against his Faith or Manners, he desired his Accusers might sit his Judges; but if the Episcopal Throne and Primacy was the Bone of Contention, he was very ready to resign, and desired his Majesty to place whom he pleas'd in the Chair of Antioch.* And this generous and handsome Submission so affected the Emperour, that he sent him Home to govern that Church in Peace; and when, a great while after, he happen'd to be at *Rome*, and the Old Complaint was reviv'd, his Majesty took *Flavian's* Cause upon himself, and bid his Adversaries offer what they had to alledge. They reply'd, they would

† *A Mistake.*

not presume to bring Articles of Accusation against his Majesty. And he exhorted and besought them to have done with this Quarrel, and re-unite the two Churches, by acknowledging the Title of *Flavian*, (*Paulinus* being long since Dead, and *Evagrius* uncanonically ordain'd his Successour) a Title which all the Eastern Churches, the *Asiatick*, *Pontick*, *Thracian*, and *Ilyrican* had approv'd. And the Emperour's Perswasions heal'd this Wound which had been festring so long; for the Western Bishops promis'd him they would pursue the Dispute no further, and that, if *Flavian* would send a Delegacy to them, the Persons deputed should be well-come; which accordingly he did of several eminent Bishops, and some Presbyters and Deacons, the great *Acacius* of *Berea* being their Foreman; who came with them to *Rome*, where he put a glorious End to a lamentable Schism that had Reign'd for Seventeen Years; for the *Egyptian* Bishops no sooner understood that the Western were reconcil'd to *Flavian*, but they struck in with him too. *Innocentius*, a Man of great Wisdom and Sagacity, was, at this Time, Bishop of *Rome*, being *Anastasius's* Successour.] Thus much in relation to the Church of *Antioch*: Let us now divert the Current of our History to that of *Alexandria*.

Theophilus, the Bishop there, being intrusted by the Emperour with the Execution of

what he had earnestly solicited and labour'd for, the [converting the Temple of *Bacchus* into a Church, and the] Demolishing the rest of the Idolatrous Temples in that City, omitted no Method of making the Infidels ashamed of their Superstition.

T.L. 5. c. 22. [He lay'd open the Cheat of their Speaking Images, causing some hollow ones to be made, which he plac'd with their Backs against the Walls, and then sent those who, having convey'd themselves by secret Passages into the Bodies of them, gave thence their Orders and Commands, like so many Deities. He expos'd to publick Ridicule and Contempt the Lewd and Inhuman *Sacra*, and disfigure'd and purg'd the Subterraneous Office of *Mithra*.

T.L. 5. c. 22. [He broke in Pieces a vast Image of *Serapis*, which 'twas a common Report and Belief, if any Body should presume to approach to, an Earthquake would immediately swallow up the † whole City. *Theophilus*, it seems, was but little afraid of being bury'd alive; for he order'd a Man with an Ax in his Hand to go and strike this bulky God with as much

† Perhaps the whole Country, πανωλεθρεῖα
ἀπαντας.

Force as he could. The Blow frightened the superstitious Spectators extreamly, but *Serapis* being all Heart of Oak, neither felt nor exprefs'd either Pain or Anger; no not when they cut off his Head, which they found plentifully garrison'd with Rats and Mice, and which they dragg'd thro' all the Streets of the City in the Sight of those that once Worshipp'd, but now † made Sport with him; the rest of him they hew'd in Pieces, and converted to a Bonfire.]

These were such insupportable Affronts and Provocations to the Heathen Inhabitants, especially to the Philosophers, (as they call'd themselves) that, upon a Signal concerted and given, they were up in a Body, and fell to Cutting the Throats, and Knocking out the Brains of the *Christians*, who, on the other Hand, defended themselves as well as they could, but lost many more of their Number than they destroy'd of their Enemies, tho' the Wounded amounted to Multitudes on both Sides. [The Heathens, when they thought it Time to S.L. 7. c. 15. conclude their first Onset, retir'd into the Temple of *Serapis*, a very ancient and magnificent Structure, whence

† This, if we will reconcile it with what immediately follows out of Socrates, must be understood only of some of the Heathens there.

they

they made their Sallies, and Seizing the Christians, put to Death as many as refus'd to sacrifice, by Impaling and Crucifixion, Breaking and Mangling their Legs, &c. These bold and barbarous Outrages call'd for the Interposition of the Magistracy, particularly of *Romanus*, at that Time Commander of the Forces in *Ægypt*, and *Evagrius* the Governour of the City, who, when they had try'd milder Methods in vain, sent an Account to the Emperour of what had pass'd. The Rioters, hereupon, became more desperate, and that Desperation was cherish'd and heighten'd by one *Olympius*, a Fellow that set up for a Philosopher among them, who told them, They should be glad to die rather than desert and betray their Religion; and (when they shew'd some Dejection upon the pulling down and breaking in Pieces the Images of their Gods) he bad them remember that those Images were but Passive Matter; obnoxious to any external Violence, but that the Powers which once inhabited them were still in Heaven. The Emperour, acquainted with the whole Matter of Fact, pronounc'd the Christians happy Martyrs that had been sacrific'd, and pardon'd their Murtherers, which was an Act of such Lenity and Clemency as he hop'd would captivate them to Christianity. This Determination of the Emperour was no sooner known; but (as the Story goes) the Christians, in whose Favour it run, set up a mighty Shout; which put the

Serapian

Serapian Garrison into such a Conſternation, that they quitted their Caſtle, and the Chriſtians took Poſſeſſion of the Place, which they kept ever after, and the Emperour *Aradius* turn'd into a Church. *Olympius*, as I have been inform'd, was gone before; for Hearing a Voice chanting out *Hallelujah* in the *Serapium*, in the Dead of the preceding Night, and being convinc'd it did not come from any human Mouth, he eaſily underſtood the Meaning of it, ſlipt away from his Company, and got into *Italy*.] *Socrates* omitting this whole Story of the *Serapium*, only has it, that the Gentiles, after they had glutted themſelves in one General Aſſault with a publick Execution upon the Chriſtians, being, in cooler Blood, very juſtly apprehenſive of a Load of Vengeance from the Hands of the Emperour, either abſconded or left the City, and diſpers'd themſelves into diſtant Habitations. The City, now compos'd again, and the Governour, with the Commander of the *Egyptian* Militia, Guarding and Aſſiſting *Theophilus*, all the Temples [(among the reſt † that of *Serapis*) as being the Occaſions

S. L. 7. c. 15.

† This does not agree very well with what *Sozomen* has told us before, That this Temple was afterwards turn'd into a Church. Perhaps he might mean that a Church was afterwards built out of the Ruins, and erected upon the Foundations of it.

of the Infurrection,] were, [in Obedience to a repeated Order, or Command, from the Emperour,] soon reduc'd to Rubbish, and the Statues either melted down into Plate for the Use of the great Church, or coin'd into Money (the Emperour so directing) for the Support of the Poor; only one Image the Bishop reserv'd for a publick and perpetual Memorial, to disprove the Heathens, if they should, hereafter, deny they made such Gods, the Object of their Worship; a Device which (says my Author) I remember my Tutor *Ammonius* was very angry at; as *Helladius* boasted that he had kill'd nine Christians with his own Hand in that dreadful Massacre.

[Nor was *Alexandria* the only Place where still the Heathens by Force and Violence oppos'd the Destruction of their Temples; [which is the less to be wonder'd at, because *Constantine*, and his Sons, and *T. L. 5. c. 21.* *Jovian*, and *Valentinian* had only forbid their Worship and shut up their Temples; and as for *Valens*, he was so far from discouraging any Profession or Religion, except that of the Catholick Church, that he indulg'd the *Pagans* in the full and free Exercise of their most extravagant Solemnities; but *Theodosius* resolv'd to put an End to the Abomination,
by

by demolishing the Recesses of it. And this, undoubtedly, went to the very Hearts of them.] The *Petræans* and *Areopolites* in *Arabia*, the People of *Raphia* and *Gaza* in *Palestine*, and the *Heliopolites* in *Phœnicia* had also Recourse to the Measures of Resistance upon the same Account. The Inhabitants of *Apamea* in *Syria* procur'd themselves a Guard for their Temples from *Galilee*, and the Villages that lie about *Libanus*; and *Marcellus*, the Bishop of *Apamea*, (who had Reason to believe 'twas impossible to convert them 'till all their Temples were laid level with the Ground) advancing with a Body of Soldiers and Gladiators to demolish a stately one they had in *Aulon*, some of the Infidels getting Intelligence that he kept himself at a Distance alone and unguarded; (which he did, being lame, while his Men were Fighting their Way into the Temple) drew off from their main Body where they could best be spar'd, came upon him very surprizingly, and lighting a Pile of Wood burnt him alive. The Sons of the Bishop, upon the Discovery of the Murderers, which did not happen till some Time after, had taken a Resolution to revenge his Death, but were restrain'd by the Authority of a Synod of the Province, whose Judgment it was, That the Fact, tho' a most inhuman one, having advanc'd their Father to a Crown of Martyrdom, they ought to spare the Instruments,
and

and thank God for the Event.

T. L. 5. c. 21. [This *Marcellus* was Successour to *John* of *Apamea*. Of all the many Excellencies that compos'd his Character none was more conspicuous than his Apostolick Zeal and Fervour. *Theodorit* says, The Party he attended had the *Præfectus Prætorio* of the East at the Head of them, and the Temple they went to demolish, was Consecrated to *Jupiter*. So strongly Cemented and Built, they found the Structure, that the Prefect despair'd of destroying it. The Bishop undertook for that Difficulty, and dismissing the Prefect to go before, and proceed in this Work elsewhere, he betook himself to Prayer; beseeching God, that he would be pleas'd to discover to him a Way to throw down this Building. The next Morning came a Poor, Ignorant Man to him, whose Livelihood was carrying Wood and Stones, and promis'd him, if he would let him have the Assistance of two Workmen, he would easily do the Business; which was immediately assign'd him. The Temple stood upon the Top of a Hill, and contiguous to the Sides of it were Porticos, or Piazzas, the Pillars of which were as high as the Temple, and sixteen Cubits in compass, of Stone almost impenetrable and indissoluble. From three of these, one after another, they dug away the Earth and the Stone, underpropping and supporting them as they proceeded, with Beams

Beams of Olive-Tree, to which they afterwards set Fire: When a black *Dæmon* presented it self, and put it out, and that as often as they lighted it, which they did several times. This they let the Bishop know, who immediately repair'd to his Church, and order'd some Water to be put in a Vessel, which he plac'd under the Altar, and prostrating himself with his Face to the very Ground, begg'd of God, for the Vindication and Glory of his Name, to manifest his own Power, among the Unbelievers, upon this Occasion, and expose the Impotency of the Infernal Adversary. His Petition ended, he made the Sign of the Cross upon the Water, and delivering it to one of his Deacons, *Equitius*, a Man full of Faith and Zeal, he order'd him to carry it to the Place, and scatter it there, nothing doubting; and then to set Fire to the Props. The *Dæmon* fled upon the sprinkling of the Water, and the Fire feeding upon it, as if it had been so much Oyl, presently deprived the Pillars of the Support of the Beams; and those three Pillars falling, brought down Twelve more, with that Side of the Temple which they cover'd. The whole City, alarm'd by the Noise of the Fall, came out, and no sooner understood what a Victory the Bishop had obtain'd over the Evil Spirit, but they united their Voices in Songs of Praise to the great God of Heaven. The rest of the
Temples

Temples thereabouts met with as little Favour from *Marcellus*; who deserves to take up a great deal more room in our History than consists with the Limits of it. Only this I will add, That he kept a constant Epistolary Correspondence with Martyrs, and that he dy'd a Martyr himself.] But now to step back again to *Alexandria*.]

Upon the pulling down the Temple of *Serapis*, there were found some Stones with Hieroglyphical Characters upon them representing so many Crosses. These the Christians and the Heathens interpreted, severally, to the Advantage of their respective Causes; 'till certain of the Former rescued from the Infatuation which possess'd the Latter, and acquainted with the Import of such Figures, construed them ζῶν ἐρχομένη, *Life to come*, and took Notice of other Characters foretelling, That *when this Life should come*, *Serapis's Temple should be no more*: which was so clear and full a Prediction, and at this time so evidently fulfill'd, that it brought over many more Unbelievers to the Acknowledgment and Reception of the Truth. This is, (says my Author) what I have heard.

Theodosius † made no long Stay in *Italy*; but, during that Time, he bestow'd his Be-

† ἐπ' ὀλίγον κατὰ τὴν ἰταλίαν διατρίψας, &c.; which may also be render'd, Had not been long in *Italy* before he bestow'd &c.

nefactions and Favours very generously upon the City of *Rome*, and abolish'd two enormous and scandalous Customs which prevail'd there. There were certain, very large and spacious Offices, which had been built for common Store-Houses of Bread for the People, but were in Time prostituted, by the Officers that belong'd to them, to the Trade of Kidnapping; for which they made them very convenient by Building Stews and Booths for Eating and Drinking, upon the Edges of the Vaults where the Mills were to grind the Corn; and into these they trepann'd their Customers † thro' False Doors, and there held them to the Work of the Place, many of them for Life. And this Abuse went on, 'till one of *Theodosius's* Soldiers falling into the Trap, and having a Dagger about him, made his Escape by Stabbing his Keepers, and so the whole Contrivance reaching the Emperour's Ears, he made an Example of the Officers, and a Heap of Ruins of the Houses. The other Infamy he took away, was a strange Method that had obtain'd of Punishing Adulteresses, whom they shut into close Brothels, and there made them common to the Use of all Comers, tinkling with Bells as often as the libidinous Scene was renew'd,

† ἐκ τίνος μηχανῆς.

to give Notice to the People in the Streets what Sort of Correction was going forward. These lewd Houses were, by the Emperour's Order, pull'd down as soon as he heard of them, and made a much better Provision for preventing that Sin, and punishing those that were guilty of it. These Enormities, thus reform'd, and other Matters as happily re-

regulated and settled for the
S. L. 7. c. 14. publick Good, [particularly what related to the Church in those Parts, whose great Enemy, *Justina*, had, by this Time, left the World;] *Theodosius* return'd with *Honorius* to *Constantinople*, which he enter'd upon the Tenth of *November*, *Tatian* and *Symmachus* Consuls.

Nectarius, at this Time, abrogated the Office of the Penitentiary Presbyters, which was to receive Confessions of Sins committed after Baptism, and which had been instituted from the Time of the *Novatian* Separation, and receiv'd in all other Communions, except the *Novatian*, [particularly in

S. L. 7. c. 16. these Churches of the Western Empire, and, among them, in that of *Rome*; where the Penitents have a Place appointed for them to stand in, and by their outward Appearance to signify their Sense of their Sins, and their Sorrow for them: And Prayers ended, they must not presume to approach the Holy Table, but they prostrate themselves upon the Pavement with Groans and Tears: After which, the

the Bishop comes up to them Weeping, and throws himself too upon the Ground; and the whole Congregation join in † a general Confession, with lively Expressions of a hearty Sorrow and Contrition: Then the Bishop rises first, and raises up the Penitents, and having Pray'd, in a proper Form, for Repenting Sinners, he sends them Home, where they punish and mortify themselves, either by denying themselves those Kinds of Food which are most agreeable to them, or by absolute Fasting, or by forbearing Washing, or some other Sort of Pennance, such as the Bishop imposes, and for as long Time as he pleases; which Time expiring, they receive Absolution, and so are admitted to the same Condition, and perfect Communion with the rest of the Congregation. This has been of old the Discipline and Practice of the Church of *Rome*, and still continues so.] At *Constantinople* the Change happen'd thus. A Woman of Quality came to the Penitentiary, and made a particular Confession to him of her Sins from the Time of her Baptism, and was enjoyn'd Fasting and Frequency of Prayer, which were to be taken as Arguments of her sincere Contrition and Fruits worthy of Repentance. Some Time after she came again, and confess'd one of the Deacons of the Church had committed

† See Valesius upon the Place.

Folly with her; † upon which the Deacon was turn'd out of his Office, and the People were not a little disturb'd and incens'd, not only at the Crime that had pass'd, but at the Dishonour and Reproach it had brought upon the Church. In a Word, when the Discovery of this Miscarriage had rais'd Plenty of Censures and Obloquies against the Clergy, *Nestarius*, at the Counsel and Perswasion of * one *Eudamon*, a Native of *Alexandria*, but a Presbyter of that Church, abolish'd the Penitentiary Office, and left every Man to his own private Confession and Preparation, to qualify him for Approaching the Holy Table; an Example which, as he begun, so the Bishops, almost || every-where, follow'd.] For my Part (says my Author) I ‡ told *Eudamon*, from whom

† *Sozomen says*, Before she had pass'd the Time of her Penance, and so the Word *προβαίνουσα* in *Socr. may signify*, While she was proceeding in that Work, answering to *ἐν τῇ ἐκκλησίᾳ, διατρέβουσα* here.

* *Sozomen, L. 7. c. 16. says*, More than one advis'd him thus, but names no Body, *συμβουλευσάντων δὲ τινῶν, &c.*

|| *I suppose in the Eastern Church; See Valesius upon the Place.*

‡ *The Word προτερον Valesius cannot account for: I take it to have been a Note crept into the Text, from the Hands of a Transcriber, to intimate that this last Part of the Chapter beginning at ἐγὼ δὲ, &c. should come in before, i. e. immediately after τὸ ἀβλασφημῆσαν.*

I receiv'd what I now communicate, that the Advice he had given hinder'd the Duty and Benefit of Brotherly Rebuke and mutual Reprehension, and was inconsistent with that Rule of the Apostle, *Have no Fellowship with the Unfruitful Works of Darkneſs, but rather reprove them.* [Sozomen ob-

serves further, That the Conſe- L. 7. c. 16.
quence of the total Abolition

of this ancient and ſolemn Diſcipline was too general a Loofeneſs of Life and Corruption of Manners; which the Shame of Confeſſion, and the Smart of Pennance before, in a great Meaſure, prevented and reſtrain'd; and moreover, That, probably, for preſerving and inhancing the Dignity and Honour of Church Diſcipline, *Theodoſius* enacted a Law excluding all Women from the Office of Deaconeſs that had not Children, and were not full Sixty Years of Age, purſuant to 1 *Tim.* 9. 10. and again, That no Woman ſhould be admitted to Communion with her Head ſhorn, and that the Biſhop who admitted her ſhould be depriv'd. But of theſe Points (adds the Hiſtorian) every Man is left at Liberty to judge for himſelf.]

Agelius, the Old *Novatian* Biſhop, when he found himſelf drawing near his End, ſubſtituted *Sifimius* his Succeſſor; (of whom we have had occaſion to ſpeak before) to the great Diſpleaſure of his Laity, who would rather have had him ordain *Marcian*, a

Man of a severe Sanctity, and one that had preserv'd them from Persecution all *Valens's* time. To gratify them therefore he ordain'd *Marcian* too, and recovering Strength and Spirit enough, went to the Church, where he lay'd his Commands upon the People to receive *Marcian* as his immediate Successor, and after him *Sisinnius*. In *Marcian's* time, one *Sabbatius*, a Convert from Judaism, and ordain'd a Presbyter by *Marcian* himself, prejudic'd in favour of his old *Jewish* Customs, and withall hankering after the Episcopal Title and Honour, two Confidants, who were let into the Secret, *Theoctistus* and *Macarius*, his Brother-Presbyters, concurring with him, set up for observing *Easter* according to the Rule of the Synod of *Pazus*, and withdrawing from the Communion of his Fellows, under the Notion of separating himself to a very strict and contemplative Course of Life, he at first pretended the Unworthiness of some who were admitted to the Sacrament, gave him great Scandal, but afterwards he explain'd himself better by gathering a Congregation of his own. This Defection very sensibly afflicted *Marcian*, who would often say, *He wish'd he had thrust his Hands upon Thorns, when he lay'd them on Sabbatius's Head*, and call'd a Synod of *Novatian* Bishops to compose the Difference, which met at *Sangarus* in *Bithynia*, summon'd *Sabbatius*, and learning from him what was all the Ground of the Breach, and the Matter of

of Complaint, they first bound him up by an Oath from ever taking the Episcopal Dignity, which they had reason to believe he aspir'd to, and then, by a Canon, declar'd, that this Dispute about *Easter* was not, nor had ever been thought to be, sufficient to justify a Separation; particularly not among those of their own Denomination, the *Novatians* at *Rome*, who had never follow'd the *Jewish* Rule, having at no time parted Communion from their Brethren elsewhere, who did; and that therefore the Determinations of the

Synod of *Pazus* were not to
S. L. 7. c. 18. take place to the prejudice of what they call'd Catholick Unity, [and their several Churches, as to the circumstance of Time, were to be left to their own Discretion.] After this Provision, *Sabbatius*, unless when the two Computations met in the same Day, observ'd two *Easter* Days, one at Home by himself, the other, at the publick Time, at Church, for several Years together; in which Practice he had the satisfaction to see himself follow'd by some of the Weaker Brethren, particularly those of *Phrygia* and *Galatia*. And indeed the same Controversy had very various and different Effects upon the Body of that Communion, for they disagreed not only about Days of the Month, but Days of the Week too, and a great many other matters as minute, which some made a sufficient Cause for separating Communion, and others did not.

But because we have had occasion here to speak of the Paschal Dispute, let me be permitted (says my Author) to observe, That the Apostles and first Preachers of Christianity were so far from prescribing and insisting upon the Observation of the *Jewish* Festivals, and among the rest even their *Sabbath*, that they blam'd those who, after the Substance was come in the Place of the Shadow, Liberty in the room of Bondage, and the Law chang'd with the Priesthood, look'd upon those Ordinances as still Necessary and in Force; nor in the New-Covenant has our Saviour or the Apostles any where appointed the Day of the Year, on which the Feast of his Resurrection should be precisely kept, but left the Time of that and all other Christian Festivities, every-where, to the Discretion and Choice of the † People, who were not concern'd in them, as affording them a Relaxation and Respite from their ordinary Labours and Cares. Hence it is, I conceive, that that great Festival ever has been, and still is, observ'd at different Times in different Places. It has been the ancient Practice of the Christians of *Asia Minor* to keep it upon the Fourteenth Day, whether it fell upon a

† Our Author should have added, Not without the Concurrence of their Superiours.

Saturday or not; alledging, That the ancient *Jews* did so, as appears from *Josephus*, [*Philo*, *Aristobulus*, *S. L. 7. c. 18.* and others quoted in *Eusebius's Ecclesiastical History*;] and hence they were call'd *Quartodecimani*; some of the Easterns kept it upon † a *Sabbath*, but disagreed as to the Month; the Western, and all other Churches, after the Equinox. The *Quartodecimans* affirm, That they derive their Rule and Practice from the Apostle *St. John*. The Western Churches ascribe theirs to the Authority of *St. Paul* and *St. Peter*, but neither can produce any *Written Evidence*. Nor, in truth, had their Discrepancy in this any other Ground or Original than in their other Customs, Rites, and Ceremonies, that is to say, *Prescription*. Thus at *Rome* they Fast three Weeks. *Saturdays* and *Sundays* excepted, before *Easter-Day*; In the *Illyrican* and *Greek Churches*, and at *Alexandria* [in *Africa*, *Egypt*, *S. L. 7. c. 19.* and *Palestine*,] Six Weeks, which they call the *Quadragesimal Fast*. Others, [as the Church of *C. S.* and all the Churches as far *S. L. 7. c. 19.* as from thence to *Phœnicia*,] begin their Fast in the Seventh Week before *Easter*; and tho' † they Fast but three Weeks

† See *Valesius upon the Place*.

† *Soz. distinguishes those that Fasted by Intervals, as a part of their Number, who Fasted but three Weeks after,*

after, five Days to each Week, and not without Intervals between them, they call theirs

likewise a *Quadragesimal* Fast.

S. L. 7. c. 19. [Some begin their Fast three Weeks before *Easter*, (others,

as the *Montanists*, but two) and go through with it without Intermission.] Then they as little agree as to the Meats they Eat or abstain from at these times. Some Eat no sort of Animals; Others only Fish; Others Fish and Birds too, as having been at the Creation produc'd out of the Water; Others no Eggs nor Fruit; Others only Bread; Others not so much as that; and Others, neither Eating nor Drinking 'till three of the Clock in the Afternoon, take afterwards any sort of Food Indifferently. In these Circumstances and Peculiarities (which are accounted for a Thousand Ways) as the Apostles determin'd nothing, so 'tis plain they left every Church to choose and appoint for it self. Thus again, as to the Times and Rites of Divine Worship, 'tis not the Custom of the two Churches of *Alexandria* and *Rome*, || if ever it has been, to celebrate the

S. L. 7. c. 19. Sacrament of the Eucharist every *Saturday* which [almost] all other Churches do. The Churches of *Egypt* lying near *Alexandria* and those of *The-*

|| εν τινος ἀρχαίας παραδόσεως.

bais

bais have † their Office for that Day, and a Sacrament too, but (contrary to the Way of all other Churches) not 'till the Evening after they have Eat a Festival Supper. At *Alexandria*, on *Thursday* in the *Passion-Week* and *Good-Friday*, they have, besides, Prayers, Lessons of the Scripture read and expounded to them; upon which Days *Origen* generally preach'd there in his time, (for the Usage is of a very ancient date) who, by the way, perceiving the Mystical Import of the *Mosaick* Passover was only to be regarded, asserted, That, properly, there had never been but one Passover, that on which the Son of God vanquish'd the Powers of Death and Hell. Again; every-where else, only Baptiz'd Persons are admitted to the Office of Readers and * Singers; but *Catechumens* too are capable of it at *Alexandria*. In *Thessaly*, if any Clergyman, who was marry'd before he took Orders, lies with his Wife afterwards, he is excommunicated; (the Author of which Custom there was *Heliodorus*, Bishop of *Tricca*, he who, 'tis generally believ'd, in his younger Days, compos'd the *Ethiopick Romance*) and thus it is too at *Thessalonica*, and in *Macedonia*, and *Achaia*; whereas, throughout the East, tho' the Bishops and the rest of the Clergy are pleas'd to impose that Restraint

† συνάξεις.

* See *Valesius* upon the Place.

upon themselves, no Canon obliges them to it; and many of their Bishops have had their Wives with them, and begot Children of them, after their Promotion to the Episcopate. Another singularity, which prevails in *Thessaly*, is, that Baptism is never administer'd but upon *Easter-Day*; so that almost all the People there die Unbaptiz'd. At the *Syrian Antioch*, the Cathedral stands with the Altar towards the West, and not, as elsewhere, to the East. In *Achaia*, *Thessaly*, and at *Jerusalem*, they have Prayers at the time of lighting up the Candles, as the *Novatians* have at *Constantinople*. At the *Cappadocian Casarea*, and in the Island of *Cyprus*, on *Saturday* and *Sunday Evening*, after lighting the Candles, the Bishops and Presbyters expound Scripture. The Manner and Form of Prayer is not the same with the *Novatians* of *Hellepont* and those of *Constantinople*; but approaches nearer to that of the Catholick Church; And, indeed, there are scarce any two Churches in the World that have exactly the same Liturgy and Ceremonies. No Presbyter preaches at *Alexandria*, nor has done, since the Time that *Arius* brought so much mischief upon that Church. The Church of *Rome* Fasts ordinarily on *Saturdays*. The Church of *Casarea* concurs with the *Novatians* in receiving none to Communion that have fallen into Sin after Baptism. So the *Macedonians* in *Hellepont*, and the *Quartodecimans* in *Asia*. The *Novatians*

Novatians of *Phrygia* exclude all Persons that marry a second Time; those of the West freely admit them; those of *Constantinople* neither openly admit nor excommunicate them; all which Variety, no doubt, owes its Original to the Authority of several Bishops in several Places, and Ages; [In *Scythia* there are many Cities, and but one Bishop; Elsewhere, as *S. L. 7. c. 19.* I have found (says *Sozom.*) in *Arabia*, in *Cyprus*, and among the *Novatians* and *Montanists* of *Phrygia*, the Villages have Bishops. The Church of *Rome* has the same number of Deacons as the Apostles ordain'd at first, in other Places their number is undetermin'd. The same Church sings the *Hallelujah* but once a Year, and that upon *Easter-Day*, and has no † publick Sermons, either from the Bishop or any Body else. At *Alexandria* the Bishop does not rise up when the Lessons are read out of the Gospel, as he does in all other Churches; and only the Arch-deacon reads those Lessons there, which, in other Places, are read by the Deacons; in others again, by the Presbyters only; and in others, by the Bishops themselves upon great Holy-Days, as particularly at *C. P.* upon *Easter-Day*.

The spurious Book which bears the Title of *The Revelation of St. Peter*, is read in

† ἐν ἐκκλησίᾳ.

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† ἐπ' ἐκκλησίας.

some of the Churches of *Palestine*, upon every *Good-Friday*, the principal Fast of the Year. And *St. Paul's Revelation*, as 'tis call'd, known to none of the Ancients, is much valued in the Monasteries. There are those that would make us believe this Book was recover'd out of the Earth, where it lay bury'd in a Marble Cabinet, under *St. Paul's House* at *Tarsus*, by a Divine Revelation communicated and obey'd in the present Reign. But, upon Inquiry, I am very well satisfy'd the Story is false, and probably some Hereticks, who might find their Advantage in it, set it Abroad.] 'Tis impossible to reckon up all the Distinctions of this kind that run thro' the *Christian World*. The Taste we have given the Reader above will make him sensible, that what I am, in this Matter, chiefly concern'd for, the Difference between Churches about solemnizing of *Easter*, is owing to meer Use and Custom, and shews how little reason † some Men have to say, the Time of that Solemnity was chang'd by the *Nicene Council*, which, in Truth, look'd no further for the Decision of this Affair, than to bring in the Smaller Number of Churches to an Uniformity with the Greater. In the Apostolick Times we find

† Viz. *The Audians*. See *Valesius upon Socr. L. 5. c. 22. n. 4.*

the like Variety, *Acts* c. 15. and yet there are those, who, in direct Contradiction to the Tenour of the Synodical Epistle there recorded, while they make no Sin of Fornication, are as warm and importunate in the Point of their Holydays, as if Life and Salvation depended on it. It might be insisted on too, That the *Jews* themselves are not without Mistakes, as well as to the Time of the Paschal Solemnity, as the Purport of it; and again, That the *Samaritans* always observe it after the Equinox. But, for Brevity, I shall rather close these Remarks with a Suggestion or two to those People who make a Conformity to the *Jewish* Rule so necessary in this Point; as first, That they are as much oblig'd to take Care, that there should be Ceremonies to answer exactly to all the several Incidental Transactions and Passages of our Saviour's Life and Sufferings; especially those that were typify'd under the *Mosaick* Dispensation, and those that carry'd a Figurative Meaning with Respect to the Times of the Gospel and the Church. They should have some Body to Personate him Preaching out of the Ship, and they should have his Appointing the Passover to be got ready in an Upper-Chamber represented too, with the previous Circumstances, as the loosing the Ass and the Colt, and the Man bearing the Pitcher of Water. In the next Place, let me intreat them to consider, That if the *Jews* are under

under a Curse for ascribing a Litteral and Proper, instead of the True Mystical and Typical meaning to the *Mosaick* Law, they ought to think themselves concern'd in the same Sentence, who make an exact Observation of Days and Times necessary, as if their Significancy and Sanctity were not Relative, but Real. Thus much by way of Digression: Let us now resume the Thread of our History.

Dispute and Cavil, as 'tis natural, had driven the *Arians* into very perplexing Questions, and wild Positions. Thus, in Particular, it came to be debated among them, [at *Constantinople*,] *Whether God could be said to have been the Father before the Son subsisted.* *Dorotheus* maintain'd the Negative: *Marinus*, glad of such an Opportunity to gratifie the Resentment he had conceiv'd at *Dorotheus's* leaping over his Head, declar'd for, and stood to the Affirmative: So they parted Communion. † The *Dorotheans* held their Assemblies in their usual Places; and the *Marinites* built themselves Chappels. The *S. L. 7. c. 17.* latter had *Selenas*, Bishop of the *Goths*, [*Amanuensis* and Successor to *Ulphila*, (whence they were

† διὰ τὸ προλεχθὲν λεξίδιον says the Historian, making it a Dispute about a Trifle, as indeed it was between Men agreed in the main Point.

call'd the *Goth-Arians*)] on their Side, famous for preaching in two Languages equally natural to him, the *Gothick*, and *Greek*, his Father being a *Goth*, and his Mother a *Phrygian*. The *Marinites* were call'd *Pfathyrians*, from one of their great Sticklers, *Theoctistus*, one that sold Cakes; in *Greek* *Pfathyropoles*. Soon after a Subdivision happen'd between *Marinus* and *Agapius*, whom *Marinus* had advanc'd to the See of *Ephesus*, upon the Point of Primacy, the *Goths* held to the latter. Mean time many of their Clergy, who plainly saw there was nothing but Interest, and Pride, and Envy, at the Bottom of all their Pretensions, came over to the *Catholicks*. The rest, after they had stood off from one another Thirty Five Years, re-united in the Reign of *Theodosius* the Younger, and the Consulship of *Plinthus*, [(a Great Man in the Govern- S. L. 7. c. 17. ment, and at Court, and the chief Instrument of this Accomodation)] the *Pfathyrians* resigning and conforming themselves, on condition the Question which at first made the Breach, should never after be so much as mention'd. But this Agreement took Effect only at *Constantinople*; for elsewhere the two Parties, if any scatter'd Fragments remain of them, continue unreconcil'd to this Day.

As little could the *Eunomians* hang together. *Theophronius*, a *Cappadocian*, *Eunomius's* Scholar,

Scholar, [and now after his death, the great
Champion of his Cause, (whose

S. L. 7. c. 17. Master liv'd but a little time
after his Banishment, and was

bury'd at the place where he was born,
Dacora, a Village in the District of the
Cappadocian Casarea)] had by the strength of
a little Smattering in some of *Aristotle's*
Writings ventur'd to publish a Book $\pi\epsilon\pi\iota\ \tau\epsilon\ \gamma\upsilon\mu\upsilon\alpha\sigma\iota\alpha\varsigma\ \tau\epsilon\ \upsilon\varsigma$, of *Human*

S. L. 7. c. 17. *Understanding*, [being an In-
troduction to *Aristotle's Orga-*

non,] which gave such offence to his Brethren,
that they excommunicated the Author as a
Traytour to the Cause. Thus discarded he
set up his own Sect and Heresy, and left it
behind him known by the name of the *Eunomio*

Theophronians. [The main

S. L. 7. c. 17. Principle among many other
new Absurdities, which made
the Breach between him and his old Brethren,
was an Opinion, which he pretended to
prove from Scripture, that the *Ideas*, or
Notices in the Divine Mind of Present, Past,
and To come, as they were distinct from
one another so, affected the Deity differently,
and produc'd in him a Change, Diversity and
Succession of Conception and Thought. *Euty-*
chius carry'd off another Detachment of them
at *Constantinople*, where he now heads them;
and these are call'd *Eunomieu-*
S. L. 7. c. 17. *tychians*. [The occasion of this
last Division by *Eutychius* was

the Starting of a Question, *Whether the Time*
of

of the last Judgment was known to the Son. The *Eunomian* Bishops deny'd it. *Eutychius* asserted it, for that the Father had reveal'd all things to the Son, broke off from their Communion, and went away to *Eunomius*, who was then in Banishment; and tho' a Deputation of the other Party, whose Errand was to accuse and dispute with him, reach'd him first, *Eunomius* gave the Cause for *Eutychius*, and communicated with him, tho' destitute of Communicatory Letters. But after his Death, the *Eunomian* Bishop at C. P. being baffled in a Dispute with him concerning his Principle, and the more angry because *Eutychius* was but a Layman, excluded him his Communion, and then, *Eutychius* with his followers form'd their own, 'Tis not worth wile to insert those little Variations and Distinctions in Expression upon which the Partys pretend to ground their Separation from one another; Only let me observe that their Form of Baptism is not in the Name of the Trinity, but into the Death of Christ, [and that his Innovation is charg'd upon *Theophrastus* and *Eutychius*.] *S. L. 7.c. 17.* The *Macedonians* bred a Schism too in their bowels, which held some time, on the score of one of their Presbyters *Eutropius*, who form'd himself a Party, and *Carterius*, who remonstrated to it. These things happen'd at different times, tho' most of them at one Place, *Constantinople*. Elsewhere these Divisions may have spawn'd many more; but

O 2

that

that City (says the Historian) I design for the Principal Scene of my Story, where the Transactions have been very memorable and of great Consequence, and my self an Eye-Witness of some of them. If the Reader would see a Catalogue of all the Variety of these Heretical Weeds, let him have Recourse to *Epiphanius's Anchoratus*.

[These Manifold Quarrels, *S.L. 7.c. 20. 21* and Divisions among the Heretical and Schismatical Factions did not a little diminish their Numbers, their People deserting them and reconciling themselves to the Catholick Communion. At the same time the *Pagans* flock'd in a-pace to Christianity; the Emperour having made use of the proper Means and Methods to reduce them; for, at the very Beginning of his Reign, he made it Capital for them, with Forfeiture of Goods and Chattles, to sacrifice to any of their Gods, tho' ever so privately; and, not content with prohibiting all Access to their Places of Worship, he lay'd many of them in Ruins. At what time the *Nile* not rising and overflowing the Country so early as it should have done, the *Egyptians* were full of Anger and Complaints at their not being suffer'd to sacrifice to the River; insomuch that the Governour of *Egypt* was apprehensive of an Insurrection, and sent his Master Word of it; whose Judgment upon it was worthy of himself, that better the *Nile* should never flow than that God should be offended and provok'd by diabolical Charms and

and Inchantments, and mingling the Blood of impious and inhuman Sacrifices with the Waters of Paradise, to bring on a Tide. But 'twas not long e'er the *Nile* swell'd, and discharg'd it self so prodigiously, that the higher Parts of the Country were under Water, and Part of *Libya*, and even *Alexandria* in Danger of an Inundation. Then, 'tis reported, the Infidels chang'd their Note, broke Jest upon their Deity of the River in the publick Theatres, and declar'd they thought, *He was grown old and doted, and was troubled with a Diabetes*: And the greatest Part of them turn'd *Christians*.

About the same Time, St. *John* the Baptist's Head was translated to C. S. It had been found by certain *Monks* of the *Macedonian* Perswasion; of which the Emperour *Valens* being inform'd by his Eunuch *Mardonius* order'd it to be brought to C. S. but when they were come with it as far as to *Panticbium*, a Town in the Territory of *Chalcedon*, the Mules that drew the Carriage it was brought in, stopp'd, and would not go further, which the Emperour and every Body else looking upon as an extraordinary Suggestion or Signification of the Divine Pleasure from Heaven itself, they dispos'd of the Head in the Village of *Cosilaus*, which lay near, and belong'd to *Mardonius*. Thither, some Time after, went *Theodosius*, either God or the Prophet so directing, with a Purpose of removing the venerable Remains;

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in which he met with no Opposition but only from a Matron or consecrated Virgin, who had the Keeping and Attendance of them. The Emperour, unwilling to take them away by Force, earnestly solicited and importun'd her to part with her Charge. At length she obey'd, upon a Presumption, that God would no more suffer him to carry them away, than he had suffer'd his Predecessor *Valens*. The Emperour then took the Cabinet wherein they were kept, wrapt it up in his Imperial Robe, and brought it away to *C. P.* where he erected a very beautiful and noble Church in the Suburbs, and there repos'd the valuable Treasure. The Lady that had been the Keeper of it, and was a Disciple of the *Macedonians*, he could not bring over to the Church, by most earnest Importunities, or encouraging Promises. † So she continued to her Death at *Cosflaus*, where she presided over a Society of devoted Virgins, most of whom, as I have heard, are still living, and in their Lives and Conversations witness and observe that religious Conduct and Severity, which their Governess taught them and exemplify'd in her own Practice. But *Vincentius*, a Presbyter, who was concern'd too in the

Sozomen speaks too favourably here of a Woman that was an Heretick.

Custody

Custody of the Relicks, and had serv'd at the Altar under which they were reposit'd, very soon became a Convert. We are told by the *Macedonians* that he had taken an Oath never to forsake them, but afterwards he chang'd his Mind, and plainly declar'd, if he found the Baptist would follow the Emperour, he would make no Scruple of embracing the same Communion. He was a Native of *Persia*, whence the Persecution in *Constantius's* Reign drove him with *Addas* his Nephew into the Dominions of the Empire. *Addas* was the Father of the celebrated *Auxentius*, an orthodox, pious, friendly, honest, and very learned Man, and tho' much belov'd and caress'd at Court, and preferr'd to an Eminency of Station there, a singular Example of Humility and good Nature. The worthiest of the Monastick Class, and indeed all good Men, that were acquainted with him, have a Reverence, at this Day, for his Name and Memory.] But to come again to Matters of a more publick Nature, and take a short Survey of another Usurpation which, at this Time, befell the Western Empire; *Eugenius*, who, from keeping a Grammar-School, had risen to no less an Office at Court than that of † Lord High Treasurer, conceiv'd such

an Opinion of his Merit, (puff'd up, as he was, with the Reputation of his extraordinary Eloquence) and such a Confidence of his Fortune, that taking *Arbogastes*, an Imperial General, into the Plot, a * *French* Man by Birth, a Villain in his Temper, he enter'd into Measures to make himself Emperour, and by his Assurances and Promises of what great Things he would do for them, influenc'd the Eunuchs of the

S. L. 7. c. 22. Bed-Chamber [(already angry with his present Majesty for following his Father's Maxims, and not gratifying them in every Thing)] to such a desperate Degree of Treachery, that || they took an Opportunity, as their Master *Valentinian* was Sleeping, and put an End to his Life by Strangling him; a Youth of an admirable Shape and Symmetry of Body, and of such a generous and noble Soul as promis'd even a greater Man (had he liv'd to a due Maturity of Years) than his Fa-

* See *Valesius upon the Place.*

|| Others report, says *Soz. L. 7. c. 22.* That in the Heat and Rashness of Youth he was for gratifying his Passions in some Instances against Law and Right; which, when he was restrain'd from, he lay'd violent Hands upon himself, thinking it better to be out of the World than live an Emperour in it, and not be at Liberty to do what he pleas'd.

ther.]

ther.] The Murder was no sooner committed, but he that had kill'd, took Possession, and discover'd the Monster in it's full and true Shape. [A Monster
S. L. 7. c. 22. indeed; for he was a *Rebel-Pagan-Christian*, outwardly the first and last, because inwardly the second. The Diviners and Astrologers (and among them there were some People of great Quality and high Character) gave him all imaginable Assurances that he should gain a compleat Victory, and with it the Empire, and banish the Christian Religion out of the World. *Eugenius*, very willing to believe such fine Predictions, got a great Army together, and made himself Master of the *Julian Alps*, where he lay among the Mountains very securely and advantageously encamp'd.] The News extreamly surpriz'd and perplext *Theodosius*, who mustering, also, a very considerable Number of Forces after he had conferr'd the Imperial Title on his Son *Honorius*, upon the Tenth of *January*, (himself and *Abundantius* Consuls) [and consulted *John* the famous Monk in *Thebais* [(re-
S. L. 7. c. 22.
T. L. 5. c. 24. sorted to by those who were solicitous to know future Events)] as well about the Conduct as the Issue of the War, [(the same Thing
T. L. 5. c. 24. which he had done before upon the Rebellion of *Maximus*)] and receiv'd in Answer by the Messenger he sent to him
(for

(for he could not be perswaded to come to Court himself) that he should
T. L. 5. c. 24. get a compleat, [tho' a bloody] Victory, rid the World of an Usurper, and, soon after, die himself in *Italy,*] march'd into the West.

[But before we follow him thither, the Reader is to be told a very
S. L. 7. c. 23. memorable Instance of this excellent Emperour's Clemency and Piety, † which happen'd at this Time. The City of *Antioch* gathering into a Tumult, on Occasion of the extraordinary Taxes levy'd for the Support of the War, tore down the Statues of the Emperour and Empress, drew them with Ropes about the Streets, and treated them with their Tongues as roughly and insolently as with their Hands. So bold an Indignity and open Assault upon his Authority and Character put the Emperour upon Thoughts of Cutting off not a few of the Parties concern'd; which was no sooner reported, but the Face of Things was quite chang'd, and nothing to be heard but Groaning and Sobbing, Deprecations and mournful Hymns to God that he would pacify their offended Prince, and divert him from so terrible a

† *A Chronological Mistake. See Valefius upon the Place.*

Purpose of Vengeance; and *Flavian* went to Court to procure their Pardon, which when the Emperour would not hear of, the Bishop engag'd the Consort or Chorus of Youths, that sung at the Emperour's Table, to sing the 'foresaid penitential Compositions; which mov'd and dissolv'd him to such a Degree of Pity and Compassion, that, shedding a Stream of Tears into a Cup he had in his Hand, he forgave them. 'Tis say'd, The Night before this Uproar happen'd, an Apparition of a prodigious Size, in the Shape of a Fury, was seen Flying along the Streets with a Whip in her Hand, (like one of those the Wild-Beasts are lash'd with at the Theatres to inflame their Fury) and Snapping it dreadfully in the Air.

[*Theodorit's* Account of this affair is remarkably different from that of *Sozomen*; He tells us the *L. 5. c. 20.* Tax-Officers were so very severe, as even to put to the Torture those that were any way refractory, and that this so provok'd the People that they had Recourse to Arms; that the Magistrates apprehending some of the Rioters put them to death without the Emperour's Knowledge; and that the Emperour took away their Charter, transferr'd the Place and Order of Precedence from them to *Laodicea*, which had before contested it with them, and threaten'd to lay their City in Ashes, only leaving enough of it to make a poor Village. And, instead

instead of *Flavian's* Delegation and Intercession, he has it, that *Elebichus*, an Imperial General, and *Cæsarius*, Master of the Offices, acquainting the *Antiochians*, from the Emperour, who sent them for that purpose, with the Fate they were to expect, they were strangely scar'd and confounded: When the excellent Monks, that resided near, set upon the Commissioners with urgent Admonitions and Importunities, and one of them, *Macedonius*, not only absolutely sequester'd but wean'd from the Things of this World, not at all vers'd in the Holy Scriptures themselves, but dedicated to a perpetual Course of Devout Offices, in which he exercis'd himself on the Mountain-tops Night and Day, lay'd hold of the Garment of one of the Commissioners, and bid them both light off their Horses. At first they flew into a Passion, to be thus affronted by a poor, little ragged, contemptible old Fellow; but soon understanding who the Person was, alighted, flung their arms about his Knees, and begg'd his Pardon. What he had to say to them, in the Name of God, was to this effect. Tell your Master, my Friends, he ought to remember he is not only an Emperour; He is a Man too as well as those he governs, and we all carry in us the Image of God; which, if he shall presume to assault and break, he may be sure the Almighty Artificer will as much more highly resent the Injury than himself does that of abusing and defacing a Brass Statue; as an animated and
living

living Representation, endued with Reason, is better than one void of Life and Motion. Besides, that he may have as many new Statues cast as he pleases, but when he has put a Man to death, cannot make or form so much of a new one as a single hair of his Head. The Commissioners acquainted the Emperour with *Macedonius's* Reproof, who graciously answer'd the Design of it, still insisting (as he had good Reason to do) that his Asperity had been ground'd upon a very flagrant Provocation, as great an Indignity as could be offer'd to the Memory of an incomparable Woman by way of Revenge upon him, and, withall, confessing, that he was much troubled that the Hands of his Inferiour Magistrates should be imbrued in the Blood of his Subjects upon this unhappy Occasion.

Theodosius arriving in *Gall*, found *Fagenius* ready to receive him with a powerfull Army [and indeed one considerably superiour in number; which, *T. L. 5. c. 24.* however, the Rebel did not think fit to command in Person, but Seating himself upon a convenient Eminence, talk'd of nothing but the Emperour's Rashness in throwing himself into the Arms of Death, and gave Order to his Captains not to kill him, but to bring him to his Hands in Chains. The Emperour's Officers, at the same time, advis'd him, in Regard of the great Disparity of his Forces, to avoid a Battle 'till the next Spring, when he might bring an Army

Army into the Field more numerous than that of the Usurper. The Emperour answer'd them, that, by the grace of God, he would never bring such a Dishonour upon the Banner of the Cross, as to let it be defy'd and insulted so long time by the Image of *Hercules*; which, it seems, was pompously carry'd, as a Tutelar, before the Enemy's Army. Nevertheless his Men were dejected and droop'd, 'till he procur'd himself and them a very satisfactory Encouragement from Heaven itself by *T. L. 5. c. 24.* [the sure Expedient and Remedy he had always Recourse to, and which never fail'd him,] his Prayers, in which he spent a whole night in a little Chappel upon the top of a Mountain in the place where his Army lay incamp'd. About Cock-Crowing he fell asleep upon the Ground and dreamt he saw two Men cloath'd in white Garments, and riding on white Horses, who bid him lay aside all Sollicitude, draw up his Army in Order of Battle very early that Morning and attack the Enemy. They told him they were *John* the Evangelist, and *Philip* the Apostle, and that they were sent to fight for him at the head of his Troops. The Emperour awaking renew'd his Devotions, and address'd himself to Heaven with greater Fervency than before this Vision had come to his Relief. The same surprizing Scene was vouchsaf'd a common Souldier, who told his Captain of it; the Captain

Captain carry'd him to the Colonel, the Colonel to the General, who inform'd the Emperour what they had heard from him. The Emperour told the General the same Divine Horsemen had been sent to him too; that, for his own part, he rested secure of the good Success they had promis'd him, and that they came to this Man that he might confirm and establish the truth of what his Majesty had to communicate, which, otherwise, might have been thought only a Stratagem to raise the Spirit of the Army, and make them eager to fight; and his Application of the whole was this, *As few as we are, let it be consider'd under what Leaders we advance, and then let us boldly follow them 'till they Conduct us to Victory.* Accordingly his Men march'd down after him with great Alacrity and Courage from the Mountains;] and the two Armies came to a Battle at a River call'd *Frigidus*, about Thirty-six miles from *Aquileia*. Where *Romans* engag'd *Romans*, the Action was very hot and obstinate, [and many fell] on *T. L. 5. c. 24.* both sides; but the *Eugenians* press'd very hard upon the Barbarians, who had flock'd from *Thrace*, and offer'd themselves in great Numbers Volunteers in this Expedition, and disorder'd them, [which they might very easily do, securely gauling their Flank and Rear from the Tops of the Mountains *S. L. 7. c. 24.*

S. L. 7. c. 24. Mountains;] when the good Emperour [Seeing all human Expectations cut off, and] throwing himself prostrate on the Ground, recommended his Cause to God with Prayers and Tears, and had his Petition granted; [for the Officers of the Parties that lin'd the

Mountains sent him Assurances, they would come over to him if he would promise, that they should hold the same Posts under him they held under *Eugenius*, which he had no sooner done under his own Hand, but they deserted to him.] *Bacurius* also, one of his Generals, inspir'd with a sudden Resolution, and putting himself in the Front of the retreating Troops, broke the Enemy, and routed them; and (which was yet a more signal Evidence of Heaven's especial Intervention) there arose, on a sudden, a violent Storm, which not only carry'd the Weapons of the Emperour's Army with redoubled force upon the Enemy, and return'd those of the Rebels, upon them-

S. L. 7. c. 24. selves, [but forc'd their shields out of their Hands, and whirl'd them back again, cover'd with Dirt and Dust, upon those that put them to so ill a Use, [and rais'd such vast and violent Clouds of Dust as almost put out their eyes;] In a word, it entirely disarm'd them, and put them into Confusion, and so the greatest Part of them were either kill'd upon the Spot, or soon

soon overtaken in the Rout, and made Prisoners; [and as many as threw down their Arms, and implor'd the Emperour's Pardon, obtain'd it. Thus the Ufurper lost the Day, and [those, from whose Hands he expected the Person of his Sovereign, were sent by his Master to fetch him down from his Hill. As soon as he saw them Climbing it, and making haste towards him, he ask'd them, *Whether they had brought Theodosius along with them.* Their Answer was, They came, by the Appointment of God, to carry him to *Theodosius*: And immediately they pull'd him from his Seat, infolded him with the Ensigns of Captivity, and brought him to the Emperour, who severely reproach'd and expostulated with him for the Murder of *Valentinian*, and for all his Treason and Rebellion, and made himself merry with his Image of *Hercules*, and the ridiculous Confidence the infatuated Man had repos'd in it.] In the Conclusion, the Soldiers † struck off his Head as he was begging Quarter, at the Emperour's Feet, where he hop'd to obtain the Grant of his Life. The Day of this Overthrow and Execution was the Sixth of

† By the Emperour's Order, says Theod. L. 5. c. 24.

September, in *Arcadius's* third, and *Honorius's* second Consulat. And the traiterous General *Arbogastes*, the Occasion and Ring-leader of of all this Mischief, after he had preserv'd himself, by Flight, three Days, finding it impossible to escape the Stroak of Justice, put an End to his Life by

S. L. 7. c. 24, running himself thro' with
25, 26, 28, his Sword. [We are told,
29. That, within the Time of this

Action, a Demoniack that happen'd to be in the Church which the Emperour built in Honour of St. *John* the Baptift, (and where, 'tis said) in his March, he had implor'd the Blessing of God upon his Arms) was carry'd up from the Ground, rail'd at, and revil'd St. *John*, satyriz'd upon him for losing his Head, and roar'd out aloud in these Terms, *'Tis you that are defeating and destroying my Army.* Those that were there present made a *Memorandum* of the Day on which they were thus surpriz'd; and found it afterwards to be that on which the Battle was fought.

The Emperour, * soon after he had obtain'd this Victory, came to *Milan*, where St. *Ambrose* deny'd him Entrance into the Church, and meeting him at the Door, took hold of

* *A Mistake.* See *Valesius's* second Note upon this Chapter.

his Robe, and told him, 'Twas not for Sinners, whose Hands were defil'd with Blood, to come within those Walls, and partake of the Body and Blood of *Christ*. The Emperor reciev'd the Correction very decently and dutifully, went Home, and made a good Use of it. The Offence which brought it upon him, was this: The People of *Theſſalonica*, [a very *T. L. 5. c. 17.* large and populous City, and the Capital of ſeveral Provinces,] upon Occaſion of a great Chariot-Race, demanding the Releaſement of a certain famous Charioteer, who lay confin'd for Tempting the Butler of *Butbericus*, Commander of the Forces in *Illyricum*, to an unnatural Proſtitution of his Body; and, not prevailing, broke out into Tumult and Madneſs, † murder'd *Butbericus*, [with ſome of the || Magiſtracy, and *T. L. 5. c. 17.* dragg'd their Bodies about the Streets;] at the News whereof, the Emperor, in a violent Paſſion, gave Order for putting to the Sword a certain Number of the People there, as they came firſt to Hand

† They ſtoned them to Death. Theod. L. 5
c. 17.

|| Perhaps ἀρχόντων here may rather ſignify Military Officers.

in the Streets; and thus * a great deal of innocent Blood, even of Foreigners and Strangers, was shed. A Merchant begging to die in the Room of his two Sons, and offering all his Money to purchase only that Favour, the Soldiers yielded to let him have the Life of one of them, (for they told him they could not make up their Number if they should spare them both) leaving him to choose whether of them he would preserve; which before he was able to do, distracted with Affection, and overwhelm'd with Grief, they dispatch'd them both before his Eyes. In the same sad Triumph of Death and Slaughter, an honest Servant, as I have heard, readily and frankly ransom'd his Master's Life with his own. For these and (as may well be suppos'd) many other Acts of Violence and Inhumanity like them, the Emperour, as the Author, was excommunicated by the great Bishop, and not suffer'd to set his Foot within the Church, 'till he came thither publickly to confess and bewail his Sin; and so submissive and serious he was in his Repentance, that, during the Time allotted him for the Exercise of it, he lay'd aside all the Grandeur and outward Appearance of his Dignity,

* *The Number of the Slain, guilty and not guilty, was Seven Thousand.*

and enacted a Law, Commanding the Deferring of all Capital Executions to the Thirtieth Day after the Issuing out of the Warrant. 'Twas the same holy Bishop that remov'd the Emperour's Place in the Church from within the Rails of the Altar, (where he conceiv'd either Compliment and Flattery, or a Corruption of Discipline, had given him Possession) to the Out-side of them; where, nevertheless, he took Care his Prince should have the Precedence of the whole Body of the Congregation. Which excellent Regulation the Emperour then, and all his Successours since, have approv'd and obey'd.

[But *Theodorit* has represented the Particulars of this memorable

Transaction so much to ad- L. 5. c. 18.

vantage, that I should be unjust both to my Reader and Author, if I did not insert it at large. 'Tis as follows, St. *Ambrose* being no Stranger to the News of what had pass'd at *Theſſalonica*, when the Emperour came to *Milan*, and was going into the Church to Prayers, came out to meet him beyond the Porch, and stop'd him from advancing any further with such Discourse as this. Certainly, Sir, after you have been turning your City of *Theſſalonica* into an *Aceldama*, you are not sensible of the heinousness of your Crime, and your Reason has not yet sufficiently recollected itself to shew you the blackness of your Guilt. Perhaps the Splendour of your Authority, and the Greatness of your Power, have dazzled your Understand-

ing, and reconcil'd you to the Wretchedness of your Condition. Remember, therefore, you are a Mortal Man. Dust was our Original, and to Dust we shall return. Do not forget what a frail Body that gaudy Robe of Purple covers, You and your Subjects, Sir, are Fellow-Creatures, nay, and Fellow-Subjects too, under the great Universal Souereign, the Creatour of the World. With what Eyes do you propose to look round upon the Beauty of Holiness? With what Feet would you tread the Almighty's Courts? Dare you spread forth your Hands towards infinite Justice, wreaking and dropping with Blood that crys for Vengeance? Are your Fingers, thus purpled, fit to touch the Sacred Body of Christ, or are those Lips, which pronounc'd the Promiscuous Effusion of the Blood of so many of your Subjects, worthy to receive the Blood of your Saviour? Now, then, withdraw from this Holy Place, and the Offices of it, lest you add Sin to Sin. Submit your self to the Chain I lay upon you; a Sentence ratify'd by God Above. The Discipline is wholesome and medicinal, and will recover you to a State of perfect Health. The Emperour, better versti and instructed in the Word of God, than not to understand how distinct the Authority and Power of the Priests of God is from that of Secular Sovereigns, and how independent of it, Obediently submitted himself to the Bishops Reprehension and Excommunication, and return'd to his Palace, groaning and weeping. Eight Months had pass'd, and Christmas was near

near approaching, when *Rufinus*, his Master of the Offices, a Man of a good Assurance, a Free-Talker, and a Favourite with his Master, finding him oppress'd with Sorrow, came to him, and desir'd to know what might be the Cause of it. The Emperour then bursting out into a greater Vehemency and bitterness of Grief, answer'd him, O, *Rufinus*, you sport with my Misery; you do not know what I feel. Well may I spend my self in Groans and Tears, while every poor Slave and Beggar finds the Church of God open to him, enters in, and does his Duty there; but against me, Miserable Man, the Doors of the Church are shut, and consequently the very Gates of Heaven. For I well remembred our Blessed Lord has expressly assur'd the Governours of his Church, that whosoever they shall bind on Earth shall be bound in Heaven. *Rufinus* told him, if he pleas'd, he would run to the Bishop, and persuade him to give him his Absolution. You will never be able to do it, said the Emperour: What he has inflicted on me I have very justly deserv'd. And he will not recede a Hair's breadth from the strict Administration of any Divine Ordinance, to flatter or gratify Ten Thousand Emperours. *Rufinus*, however, persisting in his Confidence, that he could prevail with *Ambrose*, the Emperour gave him leave to go, and bid him make haste; and himself soon follow'd, unwilling to despair of his Advocate's Success. As soon as *Rufinus* came to St. *Ambrose*, the Bishop told him he had the Impudence of Dogs.

You, said he, that were the *Adviser* of this barbarous Fact, to come shamelessly upon such an Errand, instead of blushing and trembling for your own Crime, after you have done such horrible Despight and Outrage to the Image of God! Rufinus begg'd him to manage with Moderation, and told him the Emperour was just a coming. At which, glowing with an Apostolick Zeal, the venerable Prelate reply'd, *Why then I do tell thee, Rufinus, that I will not suffer him to enter these Sacred Walls; but if he will turn Tyrant, and do it by force, I submit my self, and am ready to die with pleasure at his Feet.* Upon this, the Courtier sent a Messenger to the Emperour with an Account of what had pass'd; and now his Advice to him was to keep at Home. The Express met the Emperour in the middle of the Forum; and when his Majesty was told how the Matter went: *I will go*, said he, *and receive at his Hands all the Severities due to so great a Sinner.* Accordingly he came to the Bishop sitting in the Vestry, † for he did not propose to go within the Body of the Church) and besought him to take off his Chain. St. Ambrose told him, *This was a Tyrannical Invasion and Assault, a Flying in the Face of God Almighty, and a Spurning of his Laws.* Far be it from me, said the Emperour, to violate or traverse the Institutions and Appointments of God, or to intrude

† Or Salutatorium; ἐν ἀπαστῶν οἰκῶν

in Defiance of his Laws into the Place of his Habitation. All that I am come for, is to beg to be Absolv'd, and that, as you know very well the Goodness and Mercy of God extends to all, you will no longer keep that Door Barr'd against me which God has left Open to all sincere Penitents. What Fruits do you shew forth, said Ambrose, of a hearty Repentance? What Salves have you apply'd to cure your dangerous Wounds? 'Tis your part, said the Emperour, to prescribe and prepare them, and mine to use them. As 'Tis your Fault and Misfortune, then, said the Bishop, to let your Passion govern you, and your Anger determin for you, instead of your Reason, restrain your self by a Law from a rash and implicit Obedience to your Passions; that is to say, let it be enacted, That the Execution of all Writs, or Warrants, extending to Life or Estate, be deferr'd for the Space of Thirty Days after the Date of them; which past, let the Secretaries that drew them up lay them before your Majesty: By that time all Anger and Resentment will be asleep, and Reason will be able clearly and impartially to examine and discern, whether the Judgment you have past be Just and Equitable, or not; and if she finds it the latter, will tear the Instrument in pieces; if the former, will ratifie it; and so no Inconvenience will follow from the Delay. The Emperour highly approv'd what the Bishop advis'd and requir'd, order'd an Edict for that purpose to be immediately put into form, and sett his Hand to it; and then the Bishop gave him Absolution. So the great
and

and good Emperour enter'd the Church, where he address'd himself in Supplications to God, neither Standing nor Kneeling, but with his Body stretch'd upon the Ground, and that humble and penitential Prayer of the Holy *Psalmist* in his Mouth, *My Soul cleaves to the Dust, Quicken thou me according to thy Word.* He tore his Hair, and beat his Fore-Head, and water'd the Pavement with his Tears, imploring Mercy and Forgiveness at the Throne of Grace. As soon as 'twas the time to present his Offerings, he rose and went up to the Altar; the Tears still running down his Cheeks; and having presented them, he stay'd within the Rails, as he us'd to do. St. *Ambrose* thought fit to shew him his mistake in that Particular too. He ask'd him first, What he wanted. The Emperour reply'd, He was waiting to receive the Holy Mysteries. The Bishop return'd him this Answer by his Archdeacon, *Your Majesty is to know, that only the Priests are allow'd to put either Foot or Hand within the Rails; Retire, therefore, to the Place of the Laity. The Imperial Robe makes Men Emperours, not Priests.* The Emperour, very easy and submissive under the Rebuke, sent the Bishop Word again, That it was not out of any Vanity or Disrespect, that he took his Place within the Rails, but only because it was the Custom at *Constantinople*; and, that he thank'd him also for this piece of Correction. Thus the Character, the Graces, and the Vertues of the Priest and of the Prince display'd themselves in

in the Reciprocal Exercise of their respective Duties; the former exerting that Authority and Zeal which (bating, perhaps, a Circumstance or two) highly became a Governour of the Church, the latter those Acts of Obedience and Piety which are the Duty of every true Son of it. And these Paternal Corrections and Reproofs of St. *Ambrose*, the great *Theodosius* carry'd with him to *Constantinople*, where, keeping them in Remembrance, when, † upon a certain Festival, he had presented his Offerings, he immediately withdrew behind the Rails; which *Nectarius* inquiring the reason of, the Emperour sigh'd, and told him, He had but lately found a Man that would put him in Mind of the Difference between a Priest and a Prince; and, that he knew of no Bishop in the World that deserv'd to sustain that Character but *Ambrose*. Such are the Benefits and Happy Effects of Expostulation and Discipline, when they come from a Man of great Character and true Prudence.]

Let me add another remarkable Passage of St. *Ambrose's* Life, among many that might be produc'd to illustrate that grave and religious Freedom he us'd towards Emperours. A certain *Pagan*, a Man of Quality, having receiv'd Sentence of Death for venting very

† Or rather upon the same Anniversary, ἐορτῆς αὐτὸν πάλιν θείας.

bold and severe Reflections upon the Emperour, *Gratian*, *St. Ambrose* went to Court to solicit a Pardon for him, *Gratian* was at that time Entertaining himself (as he did too often by the encouragement of those about him, who had ill-Designs) with the Sport of the Chace, and no Body at the Palace-Gate, thought it convenient to let him know who desir'd an Audience; whereupon the Bishop went off to the Gate thro' which the Beasts were brought out, and going in, unperceiv'd, along with the Huntsmen, told the Emperour his Errand, and would not leave the Place, nor cease his Importunity, 'till his Request was granted

The World was, at this time, happy in many other excellent Bishops; in which number was *Donatus* of *Enræa* in *Epirus*, famous for the working of many Miracles, but for none more than delivering the Country from a monstrous Dragon, or Serpent, which had his Den near a Road, and devour'd Man and Beast as they came in his Way, 'till *Donatus*, facing him as he was coming to seize him too, and making the Sign of the Cross in the Air, spit in his Mouth, upon which he instantly fell down, and dy'd. He was so big (as I have been told, says our Author) that eight Yoak of Oxen were brought to draw him into the next Field, where he was burnt to prevent a Pestilence if his Body should be left to Rott: This Bishop lies bury'd in a Chappel which bears his Name; and near it is a large Well, or Fountain, a perpetual Monument

Monument (as the People thereabouts attest) of the wonderful prevalency of his Prayers; For, coming off from a Journey, and others with him, lamentably tir'd and thirsty, to the Place where the Well is to be seen, he made a Cavity with his Hand in the Dry Ground, and address'd himself in an humble Prayer to God, which was answer'd by the rising of a large Source of Water, which flows there to this Day. *Theotimus* was now Bishop of *Scythia*, a Man train'd to the Rigours of the *Christian* Philosophy, and by the *Hunns*, in regard of the Miracles he wrought among them, call'd *the God of the Romans*. Being in immediate danger once of falling into the Hands of some Barbarian Robbers, he lighted from his Horse, and invoc'd the Divine Protection, which wonderfully shew'd it self in his Preservation; for the Wild Men pass'd along by him, his Retinue, and his Horses, without seeing any of them. These Barbarians were naturally very Fierce and Savage, and *Scythia* suffer'd extremely by them, 'till *Theotimus* quell'd and soften'd them, by making Entertainments for them, and giving them Presents; from whence, one of them concluding he must be Rich resolv'd to surprize and make a Prey of him; in order to which, having rais'd his Hand, as he was talking with him, to throw a Rope about the Bishop's Body, he had not power to draw it back again, 'till *Theotimus*, at the intercession of others, had prevail'd with God, by his Prayers, to grant him the use

use of it again. From his first entering upon the Philosophick Course he let alone his Beard to its natural Growth. His Diet was light and plain; and he never Eat or Drunk but when he was Hungry or Thirsty.

Acacius, Bishop of *Berea* in *Syria*, early initiated, and happily accomplish'd in the Monastick Life, liv'd with the Doors of his House perpetually open to all Comers. The Church now boasted likewise of *Zeno* and *Ajax*, two Brothers, who follow'd the Contemplative Discipline at *Gaza*, and strenuous Advocates of our Holy Faith; for the steadfast Profession of which, their Bodies often felt the Cruelty of the *Pagans*. 'Tis said *Ajax* marry'd a very beautiful Woman, by whom he had Three Sons; after which, he knew his Wife Carnally, no more, and renounc'd the World; as did his Brother *Zeno*, when he was a very Young Man. They both were careful and prudent Pastors; the former Bishop of *Botolium*, and the latter of *Majama*, where he attended the Divine Offices so carefully and constantly, that (as I my self can witness) at a Hundred Years of Age nothing but Bodily Indisposition, at any Time, detain'd him from them, or any Part of them. He employ'd himself in Weaving Linnen-Cloath, by which he got what suffic'd for his own Occasions, and contributed to support others. And he never forsook the Shuttle as long as he liv'd; tho' he was older than any Bishop in the Province, his

Flock

Flock large, and his Church rich. In a Word, the greater Part of the Bishops in those Days were good Men, and God was pleas'd to give them that Testimony by the Miracles he vouchsaf'd them to work; which, with their excellent Examples, had the good Effect to render the Lives of the Inferiour Clergy and Laity in general, conformable to theirs.

The Bodies of the Prophets *Habacuc* and *Micah* were found about this Time, (the Discovery being communicated from Heaven in a Dream to *Zebennus*, Bishop of *Eleutheropolis*) the former at *Cela*, once the City of *Ceila*, the latter not far from *Berathsatia*, near *Eleutheropolis*, in the Place of his Interment, which the People there (little imagining how rightly) call'd *Nephsameemana*, i. e. The faithful Monument.

In the Death of *Eugenius* and *Arbogastes*, we have seen the deserved End of two infamous and ungrateful Traytors; but, nevertheless, it pleas'd God, that the Effects of their Rebellion reach'd that sacred and precious Life which their Arms could not; for the Fateague of this War brought such an Indisposition upon the Emperour, as gave him the satisfactory Prospect of his Dissolution near approaching; which he was no sooner sensible of [(and he foresaw it early, remembring the latter Part of *John* the Monk's Prediction)] but, solicitous to make the best Provi-

Provision he could for the Peace and Happiness of the Empire after his Decease, and particularly to settle Things well in the West, he sent, in all haste, for *Honorius* from *Constantinople*, † whom he had left there with his Brother *Arcadius* when he set out against *Eugenius*. The Prince found his Father at *Milan*, enjoying an Interval, or Abatement of his Distemper, and entertaining his Subjects on the Occasion of his late Success with Chariot-Racing in the *Circus*, which he honour'd with his Presence 'till Noon, finding himself free from all Sickness or Pain; but being taken very ill, of a sudden, after Dinner, sent his Son to supply his Place there, and the next Night left him to succeed him in a much higher Office, upon the seventeenth of *January*, *Olybrius* and *Probinus* Consuls, in the first Year of the Two Hundred Ninety Fourth *Olympiad*, after he had liv'd Sixty Years, and reign'd Sixteen; the latter of which, with the Addition of Eight Months, is the Space of Time belonging to our Fifth Book.

† See *Valesius* upon the Place.

The End of the Fifth Book.

THE ECCLESIASTICAL HISTORY

Socrates, Sozomen, Theodorit, &c.

BOOK VI.

THE Empire having thus lost the Great *Theodosius*; his two Sons, *Arcadius* and *Honorius*, [both establish'd in the same Principles of Religion with their Father,] succeeded him; the former † took upon him the Government of the East, the latter of the West; [where, prompted by an Hereditary Piety and Ver-
S. L. 8. c. 1.
T. L. 5. c. 26.
 tue, he put an End to the barbarous Gladiatorial Combats at *Rome*, which one *Telemachus*, an Eastern Monk, made a Journey thither on purpose to interrupt, and, if it lay in his power, to put an End to, and accordingly, Opportunity serving, he

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came into the Amphitheatre, and entring the Place of Action, interpos'd between the Gladiators as they were Fighting, and Strove to part them, which so enrag'd the Spectators, that they Stoned him to Death. *Honorius*, upon the News of it, enroled *Telemachus's* Name among the Martyrs, and suppress'd that barbarous, diabolical sort of Entertainment.]

Damasus still continued Bishop of Rome, *Theophilus*, of Alexandria, *John*, of Jerusalem, *Flavian*, of Antioch, and *Nectarius* of C. P.

[*Elpidus*, that had liv'd with *T. L.* 5. c. 27. the great *Meletius*, and was the very Transcript of all his Vertues, presided over the Church of *Laodicea*, being in Succession to the great *Pelagius*. And the excellent *Agapetus* (whom we have mention'd above) succeed the divine *Marcellus* at *Apamea*.

The Body of the late Emperour was interr'd at C. P. by *Arcadius* with great Solemnity and Pomp, upon the Eighth of November, in the same Consulat. Upon the Seventeenth of the same Month arriv'd the Army that had serv'd against *Eugenius*; and the New Emperour had no sooner appear'd according to Custom, without the City-Gates, to Receive and welcome them, but they Sacrific'd to his Safety the *Prætorio-Prefect* *Rufinus*, whose Loyalty and Fidelity were very much Suspected, and who, 'tis too probable, to serve his own ambitious and traiterous Designs, had invited

invited and brought the *Huns* into *Armenia*, and other Provinces of the East, where they were, at this time, plundering and wasting all before them. [The ill Success, however, of his wicked Designs had a very good Effect; for it confirm'd the Young Emperours in a full perswasion, that that Religion which their Father asserted, and supported with such singular Zeal and Activity, was acceptable to that God who had at all times given him the Necks of his Enemies, and had bless'd the Beginning of their Reign with so auspicious and prompt a Deliverance from so dangerous a Traytor. And therefore, to make some returns of Thankfulness for the Blessings already conferr'd, and to procure the continuance of God's Especial Protection and Favour, they added further Ratifications to the Laws and Rescripts of their Predecessors, in favour of the Church, and enrich'd her with new Benefactions and Privileges; An Example which had a very good influence on their Subjects, and brought them to such a happy Temper of Mind, and Seriousness of Consideration, that the Heathens among them flock'd into the Christian Religion, and the Hereticks return'd apace to the Church. The *Arians* and *Eunomians* expos'd their own Cause, and lessen'd their own numbers, by their Feuds and Divisions among themselves. The want of a Bishop (for they had never a one at C. P. but were govern'd by Presbyters

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only ever since *Constantius's* Reign, when *Eudoxius* seiz'd their Churches) occasion'd great Inconveniences and Disadvantages to the *Macedonian* Interest. The *Novatians*, it must be confess'd, had the Advantage of the others, for tho', in some Places, their Disputes about the Celebration of *Easter* had discompos'd and ruffled them, yet that Exemption from Penalties, which they enjoy'd upon the Score of their Orthodoxy in all Articles concerning the Trinity, and the notable Qualifications of their Bishops, made their Condition very easy and comfortable.] Their Bishop *Marcian* dy'd upon that day which was *Rufinus's* last, and *Sisinnius* (of whom before, and more hereafter) came in his room.

Nectarius dying in the Consulship of *Casarius* and *Atticus*, upon the Seventeenth of September, there was great Disputing and Strugling who should succeed him, till at length, with the universal Consent, and good liking of the Clergy and Laity, the Emperor sent away for *John*, a Presbyter of *Antioch*, a Man whose extraordinary Learning and Eloquence easily recommended him to their Choice, and of whose Life it will be proper to give a previous Account before we bring him to the Episcopal Throne. His Father's Name was † *Secundus*; his Mother's

A Man of good Quality, as is intimated by *Soz. L. 8. c. 2.* in the latitude of that Expression γένος τῶν ὑπαρχόντων. *Anthusa*,

Antusa, a Lady of that Country, of noble Descent, who brought him into the World at the Syrian *Antioch*. *Libanius* taught him Rhetorick, and *Andragathius* Philosophy. [The former had so high an Opinion of his Skill and Abilities

in Oratory, that when he was ask'd upon his Death Bed who should succeed him in his Rhetorical Province, *John*, said he, if he were not in the Hands of the Christians. But then there was an Eloquence in his Life and Actions more perswasive and powerful than even in his Words; and as his exemplary Behaviour and attractive Vertues dispos'd his Hearers to esteem his Expositions of the Holy Scriptures ingenious and just, so Both together in concert with the Elegancy of his Diction, very frequently reform'd their Lives, and Rectify'd their Principles. And tho' the freedom and plainness of his Rebukes (for he resent'd an Injury done to any Body else as done to himself) disoblig'd the Rich

and Great People, [(nor was he afraid to admonish and reprove even Emperours)] yet

the generality of those he was concern'd with lov'd and honour'd him the more for it. But of this more hereafter.] The time approaching when he had determin'd to betake himself to the Barr, reflecting in his Mind upon the Drudgery of that Profession, and those Temptations of Knavery to which it would expose him, he chang'd his Resolution

(as *Evagrius*, who had been bred under the same Masters, had shewn him the Way) shifted his Garb and his Mein, and prefer'd a Life of Privacy and Meditation, the Study of the Holy Scriptures, and a Course of Devotion, and Religious Exercises and Offices, before the mercenary Views, and idle Hurry of much Business and great Gain. And how well he was pleas'd with the Choice he had made, appears in that he had advis'd and prevail'd with *Theodorus* and *Maximus*, who had been his Fellow-Pupils under *Labanius*, and were at that time pursuing an Ascetic Severity and Piety [along with himself,] in the Monasteries, and under the Directions of *Diodorus* and *Carterius*, to take the same Course. *Theodorus* was afterwards Bishop of *Mopsuestia*, and *Maximus* of *Selencia*; and *Diodorus* (who compil'd a Comment upon the Holy Scriptures, in which he has only concern'd himself with the proper and literal Sense, avoiding the Allegorical) came to be Bishop of *Tarsus*. [*Theodorus*, after he had made some proficiency in the Discipline of the Philosophick Life, and had lik'd it for some time very well, grew weary of it, and came Abroad again upon the Stage of the World, which was a thing he could justify from several Examples of the Ancients. *St. Chrysostom* hearing the News, sent him a Letter so wonderfully moving and prevalent, that he presently

sently relinquish'd his Secular Affairs again, and lay'd aside the purpose of Marrying which he had been eager upon before, and retir'd to his Monastick Course. He was a Man of great Learning, and an excellent Orator; which shews what a Force of Perswasion that Man must be Master of, who could effect such a Change in his Inclinations and Resolutions. [Beside the worthy Pair of Friends now mention'd, *John* had another very good one in † *St. Basil*, with whom, being yet but a Deacon, he courted and cultivated a close Familiarity and Conversation, within the Term of which he was ordain'd a Reader of the Church of *Antioch*, by one *Zeno*. Before he arriv'd at the Deaconship, to which, soon after, *Meletius* admitted him, he wrote his Book *against the Jews*; and he had not been long a Deacon before he wrote his Books of the *Priesthood*; against *Stagirius*, of the *Incomprehensibility of the Divine Nature*; and of the *Religious Societies of the Female Sex*. Upon the Death of *Meletius*, he neither continued with the People of his Communion, nor join'd with *Paulinus*, but liv'd three Years reclusely in quiet Indifference and Neutrality. When *Paulinus* dy'd, he took Presbyter's Orders from his Successor *Evagrius*. His Abstemiousness and Love of Mortification made him Passionate and Impatient; whence he

† See *Valesius upon Socr. L. 6. c. 3. n. 6. 7.*

deriv'd an unhappy Freedom and Licence of the Tongue. His Plainness and Innocence embolden'd him to speak his Mind at all Adventures; and the Consciousness of his own Integrity would not suffer him to entertain Apprehensions of any future Inconveniences. That which he principally aim'd at, in his Preaching, was to correct and improve the Lives of his Auditors. And thus the Severity of his Temper duly consider'd, it will seem no Wonder that those who were unacquainted with it, should mistake it, in Conversation, for Pride. The Court, and the Men of Power and Authority, were warm and earnest for his Advancement to the Throne of *C. P.* which, nevertheless, *Theophilus* of *Alexandria*, whom, with many other Bishops, the Emperour had summon'd to attend [*Synodically*] and give greater Authority to the Ordination, oppos'd, partly out of Envy, and partly out of Partiality, to procure that high Preferment for one of his own Presbyters, *Isidore*, [to whom he had committed *S. L. 8. c. 2.* the Care and Office of looking to the *Alexandrian* Poor, and entertaining Strangers. This Man came from the Monasteries of *Scetis*, where he follow'd the Christian Philosophy with great Reputation. But some People say something else gave *Theophilus* a Fondness for him.] And that was, his having been serviceable and faithful to him

him in a very ticklish and dangerous Concern; for, while the War was yet depending between *Theodosius* and Rebel *Maximus*, he had sent him with † Presents and Letters to deliver to the Conquerour, which-ever of the two should be the Man; tho' it happen'd, that while he waited at *Rome* 'till that was determin'd, a Reader that bore him Company stole his Addresses from him, which put him in a great Consternation, and occasion'd his sudden Return to *Alexandria*. Nor was this the only Article *Theophilus* was charg'd with; There were several other Indictments prefer'd against him to his Colleagues then upon the Spot; which *Eutropius*, President of the Imperial Bed-Chamber, shewing him in Black and White, and putting it to his Choice, either to ordain *John*, or stand a Tryal, so scar'd him, that he made no Demurr of doing the former.

[*Asterius*, Regent of the East, S. L. 8. c. 2. having receiv'd the Emperour's Commands relating to *John*, had sent privately for him, as if he had a Favour to ask of him, and as soon as he came, put him into his Chariot, and brought him Post-haste to *Pagra*, where he recommended him into the Hands of the Emperour's Messengers, and then return'd to *Antioch*, where he had good Reason to think the People would not

† *ἑνία*, Presents to welcome him.

have parted with *John*, till they had brought upon themselves, or at least done others a great deal of Mischief, if he had not convey'd him away thus dexterously and expeditionally.] *John* was ordain'd and enthron'd upon the Sixteenth of *February*, *Honorius* and *Eutychianus* Consuls, and had not long Govern'd the Church before the harsh Methods he took, with a very good Design, to reform, or rather refine his Clergy, to the highest Pitch of Regularity and Perfection possible, overstrain'd the String, and render'd him disagreeable and odious to them.

S. L. 8. c. 9. *Serapion*, [his Archdeacon,] who, perhaps, had a Mind to ingross him to himself, fann'd this imprudent Zeal, and Feaver of Severity, insomuch, that he told him, one Day, in the Presence of all his Clergy, That, *If he expected to do any Good upon them, he must get a Cudgel and beat them all in a Body out of his Presence*: And the Bishop so far took his Advice, that, soon after, upon various Pretences, he † depos'd several of them. [This, *Sera-*

S. L. 8. c. 9. *pion* was an *Egyptian*, a passionate Man, Censorious and Abusive.] These Proceedings made the

† *Theod.* tells us (*L. 5. c. 28.*) that he suffer'd no Clergyman, who did not shape his Life in all particulars according to the Canons, to approach within the Rails of the Holy Altar; and, that he extended the strictness of his Discipline even as far as to the *Pontick Diocese*.
Clergy,

Clergy, and many of the *Monks* mutinous, and fill'd their Mouths with loud Complaints and Clamours against him, [as a proud, ill-natur'd, imperious Man;] which was a Character he still lay'd himself more open to, by shunning every Body's Table, and declining and refusing all Neighbourly Entertainments and Invitations. Upon what Account he did so, is uncertain: Some of his Friends say his Stomach was so weak, and his Concoction so bad, that his Company at Meals would have been very disobliging and unpleasant; others of them interpret it a Piece of Self-denial. Another Instance of that Plain-dealing and Strictness which turn'd so much to his Prejudice, we have in the Advice he gave *Olympias*, a Lady of a noble Extraction, ordain'd Deaconess by *Nectarius*, tho' a very Young Widow, for her extraordinary Proficiency and Conduct in the Philosophick Life. *St. Chrysostom* observing her Time and Thoughts were so entirely employ'd in religious Meditations and Offices, that, without distinguishing Cases and Circumstances, she distributed her Benevolences at large to all that made Application, talk'd to her to this Effect, *Madam, I like your good Intentions very well, but you are strangely mistaken in choosing the Objects of your Charity and Kindness. By a voluntary Alienation and Conveyance you have* made

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made over your *Wealth to the Poor*; so that now
you are no longer a *Proprietor*, but a *Steward*,
and therefore, as you propose to your self to do
all the Good you can with the *Advantages of*
Fortune which Providence allotted you, and to
receive the *Reward of that Service in Heaven*,
proportion your *Liberality to the Wants and Oc-*
casions of those that stand in Need of it. He
was not a little angry too at those Monks,
(and at *Isaacius in the Number*) who came
too much Abroad into the World, and took
an Affection for the City; and us'd to send
them Home with a rough Farewell; at the
same Time highly Commending, carefully
Patronizing, and liberally Providing for
those that kept close to their Cells, and stu-
diously follow'd the Duties of their Professi-
on.] But his excellent Sermons, notwith-
standing the Acrimony of his Temper, and
the Asperity of his Conduct, defeated and
stifled the Invectives of his Adversaries, and
commanded the Love and
S. L. 8. c. 5. Applause of the People, [who
crowded about him in prodi-
gious Multitudes;] which no Body will won-
der at, that gives himself the Pleasure of
Reading his Discourses, whether publish'd by
himself, or taken in Short-Hand from the
Pulpit; and finds how very Elegantly, Pa-
thetically, and Persuasively they are writ.

[Among others who had felt and yielded
to the Force of his Arguments
S. L. 8. c. 5. and Rhetorick, was a certain
Person of the *Macedonian Per-*
swasion,

swasion, who, being reclaim'd himself, very solicitously endeavour'd the Conversion of his Wife, but to no Manner of Purpose, 'till he protested she should live with him no longer, unless she would communicate with him too: She promis'd she would, but design'd to put a Trick upon him; for when the Time came that the Holy Mysteries were administred, she receiv'd the Bread in her Hand, and there held it, stooping down her Head, as if she betook her self to her private Devotions, while her Maid, who stood at her Side, convey'd a Piece of Bread into her Hand, which she had brought from Home consecrated by *Macedonian* Hands. This the Woman had no sooner put into her Mouth but it turn'd to a Stone. Frighted at so miraculous a Conviction, she immediately presented herself to the Bishop, told him who she was, and what had befallen her, shew'd him the Stone, which was of a singular Substance and Colour, and had the Marks of her Teeth in it, profess'd her Repentance with many Tears, obtain'd Absolution, and continued ever after a faithful Member of the Church. The Stone is at this Day to be seen in the Church of C. P.]

Not dishearten'd, or restrain'd by the Untractableness and Resentments of his Clergy *Chrysostom* (for so this *John* was call'd) carry'd Things yet higher, and brought upon himself a double Portion of Odium and Disrepute, by exercising his Authority

a little too harshly upon some of the great People at Court; not that all the Stories rais'd of him upon that Account were true. He encreas'd the Hatred, Interest, and Number of his Enemies by an Oration he made against *Eutropius*, the same we mention'd before, a Person so much the Emperour's Favourite, that he was the first that of a Court-Eunuch, had ever been made a Consul, *S. L. 8. c. 4.* [and *Patricius*.] He had solicited the Emperour to annull the Privilege of Sanctuary, by which, it seems, some Offenders that had provok'd him had screen'd themselves from his Power, [among others *Pentadia*, Wife *S. L. 8. c. 7.* to *Timasius*, once an Imperial General, whom he had impeach'd of Treasonable Designs, and sent into *Egypt*, to die an Exile in *Oasis*, which accordingly he did, overcome (as I have heard, says our Author) with violent Heat and Thirst as he wander'd in the Sandy Deserts, where his Body was found; or, it may be, scar'd out of his Life by terrible Apprehensions of a severer Portion of punishment yet reserv'd for him.] But to see how the Oppressor and Politician are often ensnar'd in their own Devices, and fall into the Destruction they prepare for others; *Eutropius* had scarce obtain'd his Desire, but he fell under the Emperour's Indignation to such a Degree, [(being accus'd of *S. L. 8. c. 7.* offering high Affronts and

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Indignities to the Empress)] that he was glad to have recourse to the Protection of the Altar himself, which did not preserve his Head upon his Shoulders, nor even his Name in the Consular *Fasti*, or List, † any longer than while *Chrysostom* had time to [take Oc- S. L. 8. c. 7. casion, from his Fall, to exercise his Eloquence upon the Topick of the Vanity and Instability of Wordly Power and Grandeur, and the Folly of all Pride and Arrogance grounded upon it, and to load him with Rebukes and Reproaches from the Pulpit; which was look'd upon as unmerciful Usage. 'Tis said he bore as hard upon *Gainas*, then the Emperour's General, and an *Arian*, for petitioning his Master to let his Brethren have one of the Churches within the City; [at least for his sake; urging, That it was S. L. 8. c. 4. a Shame the Emperour's General should be forc'd to go out of the Imperial City to Church. This quickly brought St. *Chrysostom*, and as many Bishops as he could meet with in Town, to the Emperour's Palace; where, before *Gainas*'s Face, he gave his Majesty the Detail of his ill Actions and Character; and put the Sawcy Mutineer in

† Soz. adds, (L. 4. c. 7.) That the Law he procur'd against taking Sanctuary was obliterated and abolish'd.

Mind of the Obligations he ow'd to his late Majesty, and the Oath he had taken to be True to him and his Children, and to the Interest and Constitution of the Empire, which, nevertheless, had the Hardiness to infringe, by thus contemptuously Opposing himself to an excellent Law, (and he produc'd it in his Hand) which *Theodosius* had Enacted, forbidding Hereticks to hold their Assemblies within the City-Walls. And he concluded with exhorting and solliciting the Emperour not to let the Legal Provision that had been made against Heresy lose any thing of its Force or Effect, telling him, He had much better run the risque of losing his Crown, than desert, or betray the Cause of the Church: And thus the Bishop gain'd his Point, and diverted the Mischief which was ready to rush down upon his Church.

[*Theodorit* has related this Transaction to more Advantage, and left us *L. 5. c. 32.* the Particulars of *Chrysostom's* Intercourse and Conference, as well with the Emperour, as *Gainas*. He tells us, The Emperour having dismiss'd the *Goths*, with an Answer which encourag'd him to expect he should obtain his Desire, sent for *Chrysostom*, acquainted him with the Request that had been made to him, lay'd before him the Consideration of *Gainas's* great Interest and Power, gave him broad hints of the Suspicion which, it seems, he then had of his Evil Designs, and perswaded him to consent

to

to a Concession which might make a Change in the Man, and prevent those dangerous Consequences. Sir, (reply'd Chrysostom) let me beseech you to promise no such Thing; nor to give that which is Holy unto Dogs. I can never approve, that Worshippers and Adorers of God the Son should quit the Church to his Blasphemers. As for any Mischief the Barbarian can do your Majesty; fear it not. Let us both be commanded to appear before your Majesty; and only be pleas'd to have the Patience to stand silent by, and hear what passes between us. I will soon spoil him for ever making such insolent Motions any more. This Encouragement and Advice was very Satisfactory to the Emperour. So the next Day he sent for the Bishop and the General. The Latter earnestly press'd his Petition: The Former told him, he could not expect the Emperour should fly in the Face of God Almighty for his sake. Gainas answer'd, He was hardly dealt with, if he might not have so much as one Church to say his Prayers in. All the Church-Doors, said Chrysostom, are Open to receive you. My Religion, said the Barbarian, is not the same with yours. I desire a Church for my self and others of my Principles, and I think my Services for the Publick deserve it. Chrysostom reply'd, You have been amply rewarded already. Are you not General? And do you not wear the Consular Robe? Recollect what a ragged Condition you were in, when you came over the Ister, and what good Cloaths you have upon your Back now. Compare the mighty Fa-

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vours

vours conferr'd upon you, with the little Trouble you have got them by; and beware of making ill Returns to your Benefactors. These Authoritative Rebukes seal'd up his Adversary's Lips.] But this Dispute between him and the General happen'd (says *Sozomon*) later, sometime after *Gainas's* Submission of himself to his Master at *Chalcedon*; of which more in the Sequel.] And thus openly and plainly

he dealt with several others of
S. L. 8. c. 8. the Nobility, [whose Vices he could not permit himself to connive at.] This unhappy Management gave *Theophilus* a very lucky Handle and Opportunity to supplant and ruin his Rival, almost as soon as he had ordain'd him; in order to which he strikes into a Confederacy with some People near, and into a Correspondence with others at a Distance. Thus inauspiciously *St. Chrysostom* commenc'd the Execution of his Episcopal Office.

Gainas we have just now had occasion to take notice of, not a little to his Dishonour. What follows is as agreeable to what went before of him as Rebellion and Heresy are suitable to one another. He was by Birth a Barbarian, but had deserted to the Imperial Service, in the Army, and was so

Fortunate as to rise, [from a
S. L. 8. c. 4. Common Soldier,] to the Chief Command of it. A Height which turn'd his Head, and put him upon a Thousand Projects and Attempts to

to reach the Imperial Dignity. In order to which he call'd in the whole Nation of the *Goths*, and dispos'd of all Posts and Offices in the Army among his own Relations and Creatures: One of whom, *Tribigildus*, a Tribune, he set at Work to raise Commotions in *Phrygia*, and Plunder the Country there, and then got himself sent by the Emperor, who had no manner of suspicion of him, to quell and compose those Disorders. A vast Multitude of *Goths* he carry'd with him, and instead of delivering the Country fell fiercer upon it than *Tribigild* had done; [and from thence *S. L. 8. c. 4.* brought his Multitude into *Bithynia*.] Which did not a little fright and distract the whole Empire, when 'twas consider'd how great Force he had with him, and how absolutely all the best Part of the East lay defenceless and expos'd to him. The Emperor had now no other Way to manage him, but by fair Means, and accordingly he sent a Civil and Complaisant Embassy to him, [desiring him to propose his own Terms of *S. L. 8. c. 4.* Accommodation, and they should be granted.] He demanded Hostages, Two Gentlemen of the Consular List, and Superior Senators, *Saturnius* and *Aurelian*; who, he knew well enough, were like to be untoward Stops and Obstacles in the Way of his Ambition. The Emperor found himself under a Necessity of requiring them

to surrender themselves to the Traytor, which they were better Patriots and Subjects than to be tempted to decline by the apparent Danger they incur'd by their Obedience, of being sacrific'd to the Villain's Machinations and Malice; so, meeting him near *Chalcedon*, they put themselves in his Power, and receiv'd no hurt. Then *Gainas* assuming a Mask of Peace and Well-meaning, came to *Chalcedon*, where *Arcadius* met him; and there, in the Church where the Body of St. *Euphemia* lies, they gave mutual Security upon the Holy Evangelists, that neither should do the other any hurt. An Oath, which the Obdurate Rebel soon forgetting, let in such prodigious Shoals of Barbarians into C. P. it self, that the Imperial City seem'd to be, or, indeed, rather was, in a State of Captivity; an Evil worthy to be portended by that blazing Comet which presignify'd it, extending it self from Heaven to Earth. His first Attempt was, to seize the † Treasures of the Bankers, in which Design a timely Discovery having disappointed him, he quickly thought of another Enterprize, and sent his Barbarians in the Dead of Night to Fire the Palace; who, to their great Astonishment, beheld an Army ready to receive them, in Appearance a for-

† Perhaps the Money in the Mints, τῆ δημοσίου ἐν τοῖς ἐργαστηρίοις πωλουμένων ἀργυρίῃς.

midable Body of robust Gygantick Soldiers, but in reality a Detachment of the Heavenly Host. This so surpriz'd and frighted them, that they retreated, and acquainted *Gainas* with what they had seen; who, knowing the greatest Part of the *Roman* Army were far enough off, and distributed into Garrisons, would not believe it, 'till he had sent Party after Party, and finding them all confirming the Matter, went himself, attended by a vast Number of his Accomplices, and soon saw what he had heard. Concluding, therefore, that this must be a lurking Body of Men [drawn out of other S. L. 8. c. 4. Places,] that only made their Appearance in the Night, he try'd another Stratagem, and feigning himself seiz'd with a Demoniacal Possession, went to the Church of St. *John* the Apostle, distant seven Miles from the Town, pretending his Errand was to Pray there. Thither some of his Barbarian Countrymen attended him; and they had contriv'd to carry out Arms with them by several very close and secret Ways. But the Guards of the Gates smelt out the Plot, and lay'd an Embargo upon their Goods; which the Conspirators hoping to take off, drew their Swords, and dispatch'd them. This occasion'd a dreadful Uproar and Consternation in the City. The Emperour then thought it high Time to proclaim *Gainas* a Traytor, and order'd all the Barbarians in the City to be put to the Sword, who, being

shut up within the Walls, fled to the Gothick Church, where a Multitude of them were cut in Pieces, and the Church burnt down? Which *Gainas* no sooner understood, but, leaving the Church of *St. John*, he made the best of his Way for *Thrace*. Arriving at the *Chersonesus*, he resolv'd to get over to *Lampsacus*, and surprize that Place, whence he projected to make an Irruption into the East. Which, as he was attempting in some Transport-Vessels, patch'd together in haste for that Purpose, the good Providence of God brought down, very unexpectedly, the Imperial Fleet upon them, [(under *S. L. 8. c. 4.* the Command of their Countryman *Fravitus*)] by a West-Wind, which blowing rough, lamentably toss'd and shatter'd the Enemy's feeble Vessels, and, at length, sunk them in the Sea, in which the Rebels were either swallow'd with their Horses to rights, or bury'd after the *Romans* had done Execution on them. This Disaster brought *Gainas* back to *Thrace*, where he fell into the Hands of the Emperour's Land-Forces, who sent him out of the World, and all the *Retinue* he had with him. [The *F. L. 5. c. 32.* Insolence and Temerity of this Usurper afforded *Chrysostom* a further Occasion to signalize his Magnanimity and Courage; for, at a Juncture when the Ravager had made himself so formidable, that the Military Men were afraid to march against

againſt him, and even the Orators declin'd the Danger of going to treat with him, *Cbryſoſtom* very readily undertook the latter Province, tho' no Man more obnoxious to his Malice, in Regard of the Provocation he had given him in the Inſtance we have ſeen above. *Gainas* hearing he was upon the Road, and touch'd with a generous Reverence for him, upon the Remembrance of that noble Apoſtolic Courage he had expreſs'd before in his Freedom with him, went out a great Way to meet him, and, at Receiving him, † put the Biſhops Right-Hand upon his Eyes, and plac'd his Sons at his Feet to receive his Benediction.] *Eusebius Scholaſticus*, who had been an Eye-Witneſs of this Rebellion, wrote a particular Account of it in a noble Heroick Poem, conſiſting of Four Books; at what Time he was following his Studies under the Direction of *Troilus* the Sophiſt. *Ammonius*, the Poet, has gain'd immortal Honour and Reputation by a Poem upon the ſame Argument, which he recited before the Emperour *Theodoſius* the Younger, then Conſul with *Fauſtus*. This dangerous Rebellion ended in the Conſulſhip of *Stilicho* and *Aurelian*; which immediately preceded that of *Fravitus*, whoſe great Merits and Services in the Intereſt of the Empire, and particularly in this Criſis againſt his perfidious Countrymen,

† *A Way of aſking Bleſſing.*

advanc'd him to the Consular Dignity; a Year which blest'd the Emperour and us (says my Author) with the Birth of that excellent Prince *Theodosius* the S. L. 8. c 4. Younger upon the Tenth of April; [who, in the Consulat following, was declar'd *Augustus*.]

But altho' the Troubles of the State ended thus Happily, the Wounds of the Church begun to bleed afresh. A Dispute had been lately started, and hotly prosecuted upon the Question, *Whether the Deity had a Bodily Human-Shape, or not*. Not a few of the Ignorant Monks maintain'd the former; but the greatest Part asserted the contrary, *Theophilus* of *Alexandria* closing with them, and publicly censuring and condemning their Adversaries. This brought the *Egyptian* Monks from their Cells to *Alexandria*, where, in a very tumultuous Manner, they were for dispatching him out of the World, as a Blasphemer and an Atheist; But *Theophilus* artfully prevented them, by going out to meet them, and accosting them in these few Words, *I behold your Face as the Face of God*. They demanded of him, if, indeed, he thought God had a Face like theirs, to Anathematize *Origen's* Books, where the contrary was asserted; Otherwise he must expect no Mercy. He told them he [had long since design'd it,] and that he did, and would condemn them, and all that would not condemn them. Thus, for the present,

present, the Wind fell, and the Storm was over, but quickly rose again. *Dioscorus*, *Ammonius*, *Eusebius*, and *Euthimius*, four Brothers, surnam'd the *Tall*, much esteem'd and celebrated for their Piety and Learning, *Theophilus* had a particular Honour and Affection for, inso-much that he compell'd *Dioscorus*, in a manner by violence, to be ordain'd by him into the See of *Hermipolis*, and when he could not perswade two other of the Brothers, he forc'd them, by Vertue of his Episcopal Authority to Live with him, put them in Holy Orders, and committed to them the Care and Management of the Revenues of his Church. This Constraint was very vexatious to them, but yet they bore it as well as they could, 'till they found *Theophilus* a Man given up to a Rapacious and Insatiable Avarice; and then they absolutely refus'd to stay with him any longer, assuring him, they could not be any longer eas'd out of their proper Recesses. *Theophilus* still importunately begg'd their Company, 'till understanding they had conceiv'd a Detestation at his Practices, he turn'd his friendly Sollicitations into very rough and menacing Language; which nothing mov'd or dispirited them, but only hasten'd their Return to their former Solitude. *Theophilus*, a Proud Passionate Man, resolv'd to make his Threatnings good; and set himself with all his Wit and Power to ruin them, and not only them, but his old Friend their Brother *Dioscorus*, now envying and incens'd
at

at the great Deference and Veneration pay'd him by the Monks. The Brothers he knew had often confuted, in his hearing, the Notion of God's having a Human Shape, and this he was resolv'd to make his own use of against them, tho' in Defiance and Contradiction to his own declar'd Sentiments. So he dispers'd his Letters Abroad among the Monks, averring, it appear'd from the Holy Scripture, that God had the proper

and entire Figure of a Man,
S. L. 8. c. 11. [in direct Opposition to the whole Tenour of one of his

Paschal Letters of an older date;] declaiming against the Writings of *Origen*, which taught, that the Deity was an Incorporeal Being, and warning them against *Dioscorus* and his Brothers as holding the same Opinion. The Contrivance took: It produc'd very violent Animosities and Contests. The more learned and intelligent Sort defended *Origen* and *Dioscorus*. The Weak and Illiterate, superior in Numbers, and warmer in their Zeal, exerted themselves furiously against them. Blasphemy and Impiety they plentifully charg'd one another with; and the Latter of them gave the Former the Name of *Origenists*, as the Former fixt upon the Latter that of *Anthropomorphites*. This lamentable Controversy and Combustion thus effected to his Desire; *Theophilus* marches with a mighty Rabble to the Monasteries in *Nitria*, and furnishes

† furnishes the Monks with Arms in order to the Destruction of the Brothers, who, with no little difficulty, made their Escape.

In the mean time St. *Chrysostom*, who as yet was so happy as to know nothing of these Fewds and Commotions, exercis'd his admirable Talents at Home to very good Purpose; and particularly by that of Preaching, wonderfully serv'd and edify'd the Church, and gain'd himself an universal and immortal Reputation. It was he that first lengthen'd and improv'd the Office call'd *The Nightly Hymns*, which, we are told, took its Original * from St. *Ignatius*, Bishop of *Antioch*, who having beheld a Vision of Angels uniting their Voices in Songs of Praise to the Blessed Trinity, communicated to his Church the Manner and Method of their Singing; whence, afterwards, all other Churches receiv'd the Practice. These Nocturnal Songs, tho' Worded contrary to the Prime and Proper Intention of them, and agreeably to the *Arian* Tenets, were also in use among the *Arians*, who, meeting in large Companies in the most publick Places of the City, upon the two solemn Days of the Week, S. L. 8. c. 8. *Saturday* and *Sunday*, [and upon other high Festivals;]

† *Valesius* charges the Historian with Misrepresentation in this Account of *Theophilus* and the Four Brothers. See his last Note upon L. 6. c. 7.

* See *Valesius* upon the Place.

fung them by alternate Divisions, answering to one another; and † having spent the greater Part of the Night at this Work; in the Morning they march in procession thro' the City, chanting their Hymns, and so went out of it to the Place of their Devotions, which they were not permitted to have within the Walls. This Custom afforded them frequent Opportunities of affronting the Catholicks, and 'twas a common thing with them to make this a Part of their Songs, *Where are the Men that make One Power Three?* St. Chrysostom, as an antidote against the Poison of this Pomp and Petulancy, appointed a Society or Quire of his own People to Sing Night-Anthems too: Which, tho' admirably well design'd, yet so highly provok'd the Hereticks, especially when they saw their own Processions exceeded by their Adversaries in Splendor and Show; (for St. Chrysostom had contriv'd, and the Empress Eudoxia had presented them with Silver Crosses, which were to carry Wax-Tapers on the top of them) that confiding in their numbers, and still retaining the relicks of that Insolence and Impetuosity a late Reign had encourag'd and supported, they soon broke out into open War; in which Briso, one of the Empress's Eunuchs, the Foreman and Director of the Catholick Chorus, had

† See Valefius upon the Place.

his Head broke, and some of both sides were kill'd. Hereupon a Prohibition from the Emperour spoil'd the Melody, and shut up the Mouths of the *Arians*:

[While the Catholicks were S. L. 8. c. 8. allow'd to continue these Antiphonal Offices, which they continue to celebrate to this Day.]

Soon after came *Dioscorus* and his Brothers to C. P. to lay their Complaints before the Emperour and St. *Chrysostom*; attended by a Retinue of Asceticks, and by *Isidore*, now as much hated by *Theophilus*, as once he was favour'd and lov'd, when he sent him to Rome upon the Business of *Flavian*; whence he was no sooner return'd but † his Honesty and Ingenuity lost him his Interest with his Patron; for a Quarrel happening between *Theophilus* and *Peter* his Arch-Presbyter, wherein the Former accus'd the Latter of admitting a Woman that was a *Manichee* to the Sacrament before she had renounc'd her Error; *Peter* affirm'd it was False, and that he had *Theophilus's* Warrant for admitting her. *Theophilus*, with much Passion, absolutely deny'd it. *Peter* referr'd himself to *Isidore*, who, as soon as he came Home, declar'd the Bishop had actually consented to the Woman's Admission, and * administred the Sacrament

† See *Valesius* upon the Place.

* This may also be understood in the Text of *Isidore*. *Valesius* applies it to *Theophilus*.

to her with his own Hands. In Answer to which, *Theophilus* depos'd *Peter* and him together. [*Sozomen* mentions L. 8. c. 12. two other Occasions of this Quarrel, which, he says, he was inform'd of by an Acquaintance of the four Brothers, the one, in which *Peter* was equally concern'd with *Isidore*, and that was their refusing to depose upon Oath that some Body had left his Estate, by Will, to *Theophilus*'s Sister; the other, a Repulse *Theophilus* receiv'd from *Isidore*, when having been so prodigal of the Publick Benevolences which fell into his Hands, as to have spent it all in Building Churches, he would have oblig'd him to supply his Occasions towards the same Purpose, out of the Stock of the Poor, which was Deposited with him as their Proveditore, and was answer'd by *Isidore*, that the Bodies of those poor indigent People, to whom that Money belong'd, were living Temples of the Holy Ghost, and ought to be Consider'd, and Provided for, before Stone-Walls. Whatever was the Provocation, *Theophilus* excommunicated *Isidore*, and thereupon *Annonius* went and solicited *Theophilus* to re-admit him, which, when he readily promis'd to do, but deferr'd so long that it was plain enough he never intended it; *Annonius* and other Monks that joyn'd with him in this Affair, made *Theophilus* a second Visit, and importunately demanded the Performance of his Promise, but instead of obtaining it, one of their Company, to fright the rest, was committed

committed to Prison; whither *Ammonius* and all his Associates went to see him; the Keepers, who suppos'd their Business was to accommodate their Brother, and the rest of the Prisoners, with what he wanted, readily opening the Doors to them; and when they were got in, would not leave him, demanding, when *Theophilus* sent for them, that he should come himself and fetch them out. But at length they were prevail'd with to leave the Place, and go to him; and *Theophilus*, having begg'd their Pardon, dismiss'd them with good Assurances, that he would behave himself amicably towards them for the Future. But a latent Resentment and Malice lay lurking in his Heart; in Obedience to which, when he could find no other Way to be troublesome to Men of their Temper and Profession, † he destroy'd the Quiet and Pleasure of their Solitude, by sowing Dissensions and Animosities between them and the Monks of a contrary Perswasion. *Dioscorus* and his Brothers now found it necessary to remove. So they, and about Fourscore Companions, went away to *Jerusalem*, and from thence to *Scythopolis*, whither the Palm-Trees, of which they made great Use in the Employment their vacant Hours were bestow'd upon, invited them. *Theophilus* was glad of so good an Opportunity to send Complaints of them to Court, and prevent them in ma-

† See Valefius's Fifth Note upon this Chapter.

king their Interest there. Which coming to the Knowledge of the Parties Oppress'd, they thought it their Duty to go to C. P. and make the best of their Cause.] *St. Chrysostom* heard what they had to say, entertain'd them very kindly and handsomely, allow'd them to joyn in Prayers with him, but debarr'd them the highest Act of Communion, that of the Holy Sacrament, till their Cause had pass'd a Scrutiny. [In Order

S. L. 8. c. 13. to which, he sent *Theophilus* a Letter, desiring him either to receive them as Orthodox Men, or to send some Body to implead, or manage the Charge against them; to which *Theophilus* return'd no Answer. Some Time after, *Ammonius* and his Fellow Sufferers address'd themselves to the Empress as she was passing in her Chariot thro' the Streets, and represented their Case to her, which she was not unacquainted with before. She made them a Bow, begg'd their Benediction and Prayers for his Majesty, herself, their Children, and the Empire, and told them she would use her Interest to have a Synod call'd forthwith, and *Theophilus* cited to it, which accordingly she endeavour'd.] *Theophilus*, in the mean Time, hearing *St. Chrysostom* had kindly receiv'd his Adversaries, [even

S. L. 8. c. 13. to Communion,] and was dispos'd to be serviceable to them, resolv'd he should feel, too, the Weight of his Anger and Revenge in the Loss of his Bishoprick

Bishopricks; in order to which he took Care to fill the World with his Circular Letters to the Bishops every where, crying out upon *Origen's* Works; which, nevertheless, as bad as they were, had afforded the Great *Athanasius* such pregnant Authorities, and Proofs against the *Arians*. Then he reconcil'd himself to *Epiphanius*, Bishop of *Cyprus*, against whom he had formerly taken great Exception, and pour'd out Invectives, as † holding that God had a Human Shape. But now his Malice had new moulded his Principles, and under the Notion of a Recantation and Conversion to *Epiphanius's* Sentiments, he insinuated himself so far into the good Opinion and Favour of that Great Man, who was apt to believe too favourably and confidently of other People's Sincerity from the Consciousness of his own, that he procur'd the sitting of a Council in *Cyprus*, which prohibited the Reading of *Origen's* Books. And *Epiphanius* wrote, [as to other Bishops, *S. L. 8. c. 14.* so particularly] to *St. Chrysostom*, not to meddle any more, either in Publick or Private, with them, but to call a Council to condemn them, as he had done. *Theophilus* having strengthen'd his Cause, or at least his Confidence, by the Accession of

See *Valesius upon the Place.*

this New Allie, * convenes a very numerous Assembly of Bishops, [those of his Patriarchate,] and condemns the Writings of *Origen* too. *St. Chrysostom*, however, thought he had something else to do than to mind these Proceedings, communicated to him by the two Bishops, and was not to be interrupted in, or diverted from his Preaching, by the Designs he had reason to think were forming and concerting against him; which no sooner discover'd themselves to the World, but his Enemies, both among his Clergy, and at Court, jump'd into the same Measures and Confederacy, and for the furtherance of the Work, effected the meeting of a very numerous Synod at C. P.

The great Bishop had already a sufficient Load of popular Envy and Aversion lying upon him, but several unfortunate Accidents and Misadventures still plung'd him deeper; among others this: There were eminent at this time *Severian* Bishop of *Gabala* in *Syria*, and *Antiochus* of *Ptolemais*, in *Phœnicia*, both *Syrians* by birth, and excellent Orators; only *Severian* had a little of the Singularity of the *Syrian* Pronunciation, *S. L. 8. c. 10.* [but then, in point of Reasoning, and in the Skill of applying Scripture, he was superior to the other.]

See Valeſius upon the Place.

Antiochus

Antiochus came to *Constantinople*, whence, when he had amass'd a large Sum of Money by his Preaching, he return'd Home again, *Severian* thought he would try his Fortune too in the same Way. So to C. P. he comes to Pulpit-up an Estate, where he work'd himself entirely into *St. Chrysostom's* favour, and his Sermons procur'd him admission into an intimacy, not only with the People of the best Quality, but with the Emperour himself. The See of *Ephesus* becoming vacant about this time, *St. Chrysostom* was oblig'd to make a Journey thither to ordain a new Bishop; where, when the Electors could by no means agree in their Choice, but came to blows, and *St. Chrysostom* found it impossible to compromise the Dispute, he took another way to settle Things, which was Ordaining a Person of his own Choosing, *Heraclides* a *Cyprian*, [formerly a Monk of *Scetis*, and the Ascetick *Evagrius's* Scholar, T. L. 8. c. 6. but at that time] one of *Chrysostom's* Deacons; which, nevertheless, did not succeed so happily but that it was attended with publick and tumultuous Disorders, which detain'd *St. Chrysostom* so much the longer there. *Severian*, in the mean time, was taking the Opportunity of his Absence, and making himself as Popular as he could; which *St. Chrysostom* understanding, (as he had quick Intelligence of every thing that pass'd at Home from *Serapion*, who, in relation to this matter, represented *Severian* as a Troubler of

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Israel.)

Israel) return'd, not a little Angry, to *C. P.* having, as he came along, turn'd the *Novatians* and *Quartodecimans* out of their Churches, [and before he left *Ephesus* † *S. L.* 8. c. 6. depos'd Thirteen *Simoniacal* Bishops, some of *Lycia* and *Phrygia*, some of *Asia* properly so call'd, and consecrated others in their Room. *Gerontius* he turn'd out of the Church of *Nicomedia*. This Man had been heretofore one of *St. Ambrose's* Deacons at *Milan*, where, either really impos'd upon by the Devil, or to impose upon others, he set abroad a Story among his Friends, that he had seiz'd a Fiend in the Night, shav'd his Head, and ground him under a Mill-stone. *St. Ambrose* thought this Extravagance deserv'd Censure; which yet he extended no further than to confine him some time to his House, and oblige him to a Course of Penance. *Gerontius*, in the Security of his good Parts and Abilities, (for he was an excellent Physician and Orator, and had a very plausible and insinuating way with him,) made a Jest of the Bishop's Authority, and came to *Constantinople*; where he soon recommended himself to the Favour of some great Men at Court, and obtain'd the Bishoprick of *Nicomedia*, into which he was ordain'd by * *Helladius* of the *Cappadocian Cæsarea*;

† See *Valesius's* last Note upon this Chapter.

* See *Valesius* upon the Place.

a small Compensation for a noble Preferment *Gerontius* had procur'd for *Helladius's* Son at Court. The News reaching *St. Ambrose*, he wrote to *Nectarius*, (then Bishop of C. P.) demanding *Gerontius's* Deposition; and a vigorous Vindication of himself and the Church's Discipline; which *Nectarius* was not wanting in his Endeavours to compass, but never could effect, the whole City of *Nicomedia* uniting theirs against his Endeavours; and altho', afterwards, *Pansophius*, to whom *St. Chrysostom* gave the Care of that Church, and who had been Tutor to the Empress, was a pious good-natur'd Man, yet the People would have nothing to do with him, but grew mutinous and turbulent, and talk'd of nothing else, almost, but *Gerontius's* good Qualities, and the general and effectual Care he took both of Rich and Poor, not only as a Bishop, but a Physician, and went about the Streets, as well at C. P. as at *Nicomedia* in publick Processions, offering up deprecatory Hymns and Supplications to Heaven that he might not be taken from them, 'till in the Conclusion, absolute Force and Necessity made them let their Darling go, and admit *Pansophius*]

[Nor were *Chrysostom's* Diligence and Zeal employ'd only in Vindication of the Church's Discipline, *T. L. 5. c.* he display'd them, likewise, 29, 30, 31. in a vigorous Opposition both of Heathenism and Heresy. Thus, understanding

standing Idolatry still reign'd in *Pbœnicia*, he procur'd Imperial Warrants for Demolishing the Temples there, and sent a sufficient Number of very zealous Monks to put them in Execution; which they did, the Expence of the Service being defray'd by a Collection which the Piety and Generosity of the Ladies of Quality and Fortune had supply'd at the Suggestion and Exhortation of their Bishop. Many of the *Scythians*, a Nation involv'd in *Arianism*, he converted to the true Faith, by ordaining a Sett of Presbyters, Deacons, and Readers vers'd in the *Scythian* Language, and appropriating a Church to their Use; in which he frequently preach'd himself, by an Interpreter, and encourag'd other eminent Preachers to exercise their Faculty too. A Tribe of the *Nomads*, or *Wandering Scythians*, having quarter'd themselves upon the *Ister*, and discovering a Readiness and Inclination to embrace the Faith, he was at some Pains to find out Persons dispos'd to accept the Difficulties, Inconveniences, and Hazards of the Evangelical Office; to whom he committed the Care and Government of them. I have read his Letters (says my Author) to *Leontius* of *Ancyra*, desiring his Assistance in that Search. And upon Information, that some of the Villages in my District were sadly over-run with *Marcionism*, he sent a Monitorial Letter to the (then) Bishop, beseeching him to take effectual Methods to chase away that Pestilence, in which, he told him, he

was

was ready to support him with the Force of Imperial Edicts. So extensive and earnest a Regard he had to the Welfare of the Church.]

Being return'd to C. P. he re-assum'd the Regulation and Government of his Church; while *Serapion* a little too much govern'd him, and by his haughty and provoking Practices every Day multiply'd and aggravated the Resentments and Clamours against his Master; to whom his Devout Behaviour, Regularity of Life, and Steadiness of Duty and Friendship had so recommended and endear'd him, that at his Departing, he † committed to him the entire Care of his Church; and by that Means not a little disoblig'd *Severian*. So haughty and rude he was, that *Severian*, upon a Time, passing by him, he deny'd him the usual Honour pay'd to his Character, of Rising up from his Seat. Which *Severian* so resented, that he presently utter'd these Words aloud upon't, *If Serapion dies a Christian, Christ was never made Man.* And not content with so severe Denunciation, he deprives him of his Deaconship, and excommunicates him. *Serapion*, for his Part, runs away with half of the Proposition to St. *Chrysostom*, and tells him *Severian* had affirm'd, *Christ was never made Man*, which he had a large Train of

† Soz. (L. 8. c. 10.) says, *He intrusted his Flock with Severian, who had notably wrought himself into his Favour and Esteem.*

Friends ready to Witness. † Upon this, St. *Chrysoſtom* [(who very much *S. L. 8. c. 10.* insisted upon the prophane Rashness of the Expression, for that it would be but a very strange Conclusion, whatever *Serapion* should die, that, therefore, *Christ* was never Incarnate)] immediately expells *Severian* the City; whom the Empress, in as much Haſte, re-calls, acquainting St. *Chrysoſtom* how much she was displeas'd

† *The Appendix, at the End of this Book, enlarges upon this part of the Story, and somewhat varies from it. There we are told, That this Quarrel came under a Synodal Examination; that Serapion pleaded, he did not see Severian when he pass'd by him, and brought Witnesses to confirm his Excuse; which the Council received for Satisfactory, and desired Severian to do so too; which, when he would not, St. Chrysoſtom, to pacifie him, suspended Serapion for a Week, tho' a Man constantly necessary to him in the Discussion and Agitation of Ecclesiastical Questions and Causes, yet neither did Severian think this sufficient, resolving not to rest 'till St. Chrysoſtom and the Council had also depriv'd and excommunicated his Enemy. This put St. Chrysoſtom in a Ferment, so that, rising up, he told the Council he desir'd them to judge and determine this Cause by themselves, for he would have nothing more to do in it; and so went away. The Council were as forward to separate, which they did, and left the Dispute undecided, only they rather seem'd to be displeas'd at Severian for not resting satisfy'd with what had been already done in the Case. And St. Chrysoſtom left off all manner of Acquaintance and Commerce with him; only he advis'd him, by Message, to go Home and take Care of his Church, from which he had been absent so long, and there to exercise his Talent of Preaching.*

at what he had done. But St. *Chrysostom* could not be brought to have any further Conversation or Concern with him, 'till the Empress lay'd her Son, the present Emperour, then an Infant, at his Feet in the Church of the Apostles, and conjur'd him again and again, by that Royal Babe, to be reconcil'd to *Severian*; which, at length, he consented to, tho' they never lik'd one another in good earnest afterwards.

This Diffension had not long been heal'd, when, at the Instigation of *Theophilus*, *Epiphanius* came to C. P. and brought with him the Synodical Sentence against the Books of *Origen*. Coming on Shore at the Church of St. *John* he read Prayers there, and ordain'd a Deacon. Then he went to the City where St. *Chrysostom* [did him the Honour to send the whole Body of his Clergy to meet him, and] desir'd he would take up his Residence with him; which *Epiphanius* refus'd, [and even so much as to exchange a Word with him,] on Purpose to oblige *Theophilus*, and plac'd himself in a private Lodging: And having [by a private Summons or Invitation] assembled all the Bishops that were then in the City, he read the Censure that had pass'd upon *Origen*'s Writings, objecting nothing against them, but only his and *Theophilus*'s Will and Pleasure. Some, out of pure

S. L. 8. c. 14.

S. L. 8. c. 14.

S. L. 8. c. 14.

pure Respect to the Proposer, fet their Hands to it; but the greater Part would not; among these *Theotimus*, Bishop of *Scythia*, a very pious Man, who told him, in plain Terms, Sir, *I will never violate the Asbes of him that has dy'd in the Lord, nor will I condemn what the Primitive Church receiv'd; at least 'till I can find in those Writings any Thing contrary to wholesome Doctrine;* and having read some

Passages [of Benefit and Service to the Church,] out of a Part of *Origen's* Commentaries, he added, *Let them that are pleas'd to be so severe upon the Expositor, have a Care they do not disoblige the Text.*

And here, by the Way, let me observe (says our Author) in Behalf of *Origen*, that (as less considerable Writers usually endeavour to raise their own Reputations by disparaging and accusing greater Men) the four Adversaries of *Origen*, *Methodius*, Bishop of *Olympus* in *Lycia*, *Eustathius* of *Antioch*, *Apollinaris*, and *Theophilus*, have plainly betray'd Emulation at the Bottom of their Opposition, by taking such a Method as turns directly to his Fame and Glory, and clears him from any erroneous and dangerous Opinions, particularly in Reference to the Doctrine of the Trinity; while ne'er a Two of these Four except against the same Things in him. As for *Methodius*, after he has been taking a great deal of Pains to discredit him, he changes his Note in his Dialogue entituled,

Zeno,

Zeno, and rises high in his Commendation. Again *Athanasius*, in his Orations against the *Arians*, citing him as a Witness for the *Consubstantial* Faith, gives him the Character of an admirable and indefatigable Man; so that whoever falls foul upon *Origen*, must stigmatize the Great *Athanasius* too. Thus much by Way of Digression.

Epiphanius, not content with Affronting *St. Chrysostom* in the Manner lately mention'd, let him know [when he desir'd him to bear him Company S. L. 8. c. 14. in the publick Prayers, and renew'd his Invitations to him to accept of what Entertainment his House afforded,] that he would no more Pray with him than Eat with him, 'till he sent away *Dioscorus* and his Brothers, and set his Hand to the Decree against the Writings of *Origen*. *St. Chrysostom* desir'd to see the Sentence and Judgment first of a General Council in this Matter. This his Enemies readily took Hold of; at whose Motion and Perswasion *Epiphanius*, taking his Time just before Divine Service, begun in the Church of the Apostles, † presented himself before the Congregation, and first condemn'd the Writings

Sozomen tells us, (L. 8. c. 14.) he had only resolv'd upon doing this, but that when he was going to Church the next Day for that purpose, Serapion met him with the Message which follows, and prevented his further Proceeding.

of

of *Origen*, then excommunicated *Dioscorus* and his Brothers, and lastly declaim'd and inveigh'd against *St. Chrysostom* as their Protector and Patron: Who being inform'd of what had pass'd, sent *Serapion* to him the next Day, as he was coming into the Church, with this Message; Consider, *Epiphanius*, what Work you have made with the Canons of the Church. You have taken upon you to ordain within my Jurisdiction, and without my Leave to administer the Holy Offices in my Churches. When you were kindly and courteously invited hither, you would not come; but now you let us have your Company, when your own Authority brings you. Have a Care, therefore, that you do not set the City in a Flame, and consume your self in it. This Admonition so startled and damp'd *Epiphanius*, that, immediately, he left the Church. [It happen'd, at the S. L. 8. c. 15. same time, that the Emperour's little Son falling Sick, his Mother sent to *Epiphanius* to desire his Prayers for him. He promis'd her his Recovery, provided she would have no more to do with those Hereticks *Dioscorus* and his Fellows. Upon receiving this Answer, Well, said the Empress, God's Will be done. In the mean time I am satisfy'd that *Epiphanius* had not lost his Arch-deacon, if it were in his power to restore the Dying, or the Dead, meaning *Crispio*, one of the four Brothers mention'd in *Valens's* Reign, whom *Epiphanius* had taken to him to be his constant Companion, and afterwards made his Arch-

Arch-Deacon. This refractory Treatment, however, was not so discouraging or provoking, but that *Ammonius* and his Brethren, so advis'd and directed by the Empress, made a visit to *Epiphanius*. *Ammonius* having acquainted him *Who they were*, ask'd him, whether he had, at any time, Discours'd any of their Friends, or read their Books. *Epiphanius* own'd he had not. *Ammonius* then desir'd to know, what Proof he could have to ground his Charge of Heresy upon. *Epiphanius* reply'd, he built it upon Information and Report. But we, said *Ammonius*, deal quite otherwise by you. We have had frequent *Enter-course with those of your Opinion*, and have carefully read your Books, particularly your *Ancoratus*. And we have heard you pronounc'd and branded for a Heretick: But we always endeavour'd to Vindicate and Clear you: And you ought to have been as Just and Kind to us. This prudent and handsome Expostulation gain'd so much upon the Bishop, that he dismiss'd them in a very gentle and friendly Manner;] and having spent Time and Pains enough in complaining of *St. Chrysostom*, [whether surfeited with the Business he came upon, or (as 'tis not improbable) forewarn'd by God of his approaching End,] he took Ship, and sail'd for Cyprus. [Tis said, as he was going on board, he took his leave of the Bishops that attended him to the Sea-side in these Terms; *The City,*

S. L. 8. c. 15.

S. L. 8. c. 15.

the

the Palace, and † the Theater I leave you to make the best of, I am going; and that as fast as I can;] and of St. Chrysostom [if the Report be true which I cannot say) in these words, I hope you will not die a Bishop, and that St. Chrysostom answer'd, I hope you will not get home alive. And || it happen'd to Both accordingly; for Epiphanius dy'd in the Voyage; and St. Chrysostom was soon after depos'd.

Not long after Epiphanius's Departure, St. Chrysostom * being inform'd, that he had been encourag'd and instigated in his Designs and Undertakings against him by the Empress Eudoxia, in the Heat of his Animosity and Resentment betakes himself to his old Weapon, his Eloquence, which he exerted in a brisk Harangue or Invective against the Female Sex, which, in the Construction of the People, was levell'd against the Empress, S. L. 8. c. 16. and so represented to her by the Bishop's Enemies, [who brought it her taken down in Writing. Whereupon she complain'd to the Emperour of the Indignity offer'd; which so affected him, that he

† τὴν ὑπόκρισιν.

|| I suppose our Author means no more here, as to St. Chrysostom, then that he lost only the Possession of his Throne.

* Sozomen is not sure whether he did not Preach upon that Subject purely by Accident: L. 8. c. 16.

resolv'd

resolv'd to get a Synod assembled as soon as he could against the Offender; a Purpose which *Severian* took care should not cool. Accordingly † the Emperour || sent for *Theophilus*, ordering him to bring a good number of [Egyptian and other Eastern] Bishops with him; which soon S. L. 8. c. 14. after he did, almost all his Co-adjutours being Persons disoblig'd by, or at least angry at, *St. Chrysostom*; as for instance, the Bishops he had depos'd in *Asia*, when the Vacancy call'd him to *Ephesus*, [who with their Friends, charg'd him loudly with Innovations and S. L. 8. c. 6. 14. Incroachments, and represented even those Actions as culpable and criminal, which, to the World, appear'd highly commendable. *Theophilus*; for his part, in token of his Zeal and Fervency on the Occasion, set out upon the Journey on Foot.] The Rendezvouze was at *Chalcedon*, where one *Cyrinus* was then Bishop, an Egyptian; who entertain'd the New-Comers with rude Reflections and Porterly Epithets upon *Chrysostom*. But it was his Misfortune that, [as much mischief as he could S. L. 8. c. 16. have done,] he could not cross the Water with them to C. P. being lame of

† *Sozomen* says the Empress. L. 8. c. 16.

|| And he summon'd several others of the Bishops by his own immediate Authority, according to *Sozomen*. L. 8. c. 16.

an ugly Kick *Maruthas*, a *Mesopotamian* Bishop, undesignedly gave him. When *Theophilus* arriv'd at C. P. none of the Clergy met him, or pay'd him any of those Ceremonies and Civilities, which, had he not, at this time, appear'd so open and profess'd an Enemy of their Bishop, he would have been receiv'd with. Only some Sea-faring People of *Alexandria* belonging to some little Vessels,

the [Chief of which were
S. L. 8. c. 17. those] that had brought Corn thither, put out to Sea, and welcom'd him with their Shouts. He declin'd to enter the Church, and took up his Quarters in one of the Imperial Palaces. And now Informations and Exceptions fell thick upon *Chrysofom*; such as overwhelm'd the Crime, lately objected to him, of favouring *Origen*. The Way thus prepar'd, the Bishops assembled themselves Synodically in the Sub-

urbs of *Chalcedon* in a Place
S. L. 8. c. 17. call'd *the Oak*, [where stands a noble Palace and a magnificent Church call'd *Apostoleum*, erected in honour of *St. Peter* and *St. Paul*, both built by the Consul *Rufinus*, beside a Monastery, the Inhabitants of which are oblig'd to perform the Divine Offices in the Church, founded by the same liberal Hand. Taking no manner of notice of the Books of *Origen*, the first Matter they went upon, was to prevail with the *Origenian* Monks of *Scetis* to retract and desire Favour, which at length they were per-

swaded

swaded to do, partly by the Assurances given them by *Theophilus*, that he would be reconcil'd to them if they comply'd, partly by the importunities of *Theophilus's* Creatures, and the deference they thought it their Duty to express to the Authority of a Synodical Convention, and so *Theophilus* declar'd himself their Friend and Servant, and receiv'd them to Communion. But, certainly, they had never yielded thus far, if *Dioscorus*, *Ammonius*, and their fast-Friends had been there. The next Thing they did, was to cite all the Clergy of C. P. requiring them to appear upon Pain of Deposition. At the same Time] they summon'd St. *Chrysostom* to answer before them to the Crimes lay'd against him; and with him, *Serapion* the Deacon, *Tigris* the Eunuch, a Presbyter, and *Paul* a Reader.

Chrysostom [gave them to understand by some of his faithful Presbyters, whom he sent to them with *Demetrius* Bishop of *Pefinus*, that he was not at all afraid to stand a Tryal, but that, withal,] he disown'd their Authority, for that they were his avow'd and notorious Enemies; and appeal'd to a General Council. [This Answer highly incens'd the Assembly; insomuch, that some of St. *Chrysostom's* Delegates lost their Courage, and durst not go back to him; which was such a Desertion as *Demetrius* and others, who valued his Friendship and Conversation more

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than they fear'd the Menaces of his Enemies, would not suffer themselves to be guilty of. The same Day two Officers, sent from Court, first went to *Chrysostom*, and press'd him to make his Appearance, and then to the Synod, and quick'ned them in their Proceedings against him.] In a Word; the Great Bishop persisting in his Protestation, after they had cited him four Times, they condemn'd and depos'd him as contumacious in not Appearing. The People of C. P. no sooner heard of it, but, gathering into a Tumult, they demanded the Bishop's Cause should be brought before a more numerous Council, and guarded the Church for three Days together against those that attempted to dispossess him, 'till himself, in Obedience to the Emperour's Command, who had order'd his Expulsion and Banishment, and that the Publick Disturbance might not be laid to his Charge, stole away from his Friends, and deliver'd up himself to his Enemies, who carry'd him off into Banishment.

The People, upon this, turn'd Frantick and Raving, and (which is no usual Thing in such Cases) his very Enemies now began to think, and own that he had very hard Measure. Hence arose loud and importunate Exclamations against the Emperour and the Council, but more especially against *Theophilus*, [and *Severian*,] of whom the Former's Rancour

Rancour and Disingenuity now appear'd more evident and notorious than ever, in that * as soon as he had lifted *Chrysoftom* out of his Throne, he made no further Scruple of Communicating with *Dioscorus*. *Severian*, at the same Time took Occasion to insult his Oppress'd Enemy in the Pulpit, affirming, That his Pride and Arrogance, alone, deserv'd the Sentence that had pass'd upon him. These Words to the People were Oyl to Flame; [and soon follow'd a general and dreadful Insurrection,] insomuch, that the Emperour [(to whose Palace they flock'd begging, with loud and bitter Wailings, for *Chrysoftom*'s Return, and this so pathetically and vehemently as to move the Empress herself; [(already damp'd by the Admonition of a terrible Earthquake that happen'd upon the very Night of the Day he left the City)] to joyn with them in their Petition)] found it necessary immediately to send away *Briso* the Empress's [Favourite,] Eunuch after *Chry-*

S. L. 8. c. 18.

S. L. 8. c. 18.

T. L. 5. c. 34

S. L. 8. c. 18.

* Val. In his first Note on Socr. L. 6. c. 16. says *Soz.* tells us he did it before; but he names not the Place, nor do I remember it, where *Soz.* says so.

Joſtom, whom † he found at *Prenetum* near *Nicomedia*, and order'd, in his *S. L. 8. c. 18.* Maſter's Name, to return, [acquainting him, withal, from his Miſtreſs, that ſhe aſſur'd him ſhe had no Hand in the Proceedings againſt him, and that ſhe entertain'd a very great Honour and Reverence for him, not only as a Biſhop, but as he was * Godfather and Preceptor to her Children.] Accordingly he came back to a Place call'd *Mariana*, being that

S. L. 8. c. 18. Part of the Suburbs, [which || is call'd the Empreſs's] but refus'd to advance into the City till he had been try'd and

S. L. 8. c. 18. acquitted, [and his Innocency vindicated,] by a more numerous Council. Upon this, the People grew yet fiercer, and rail'd and bellow'd againſt both the Emperours; ſo that an † unavoidable Force and Neceſſity lay upon him to go forwards. He was met by a mighty Con-

† Theod. tells us ſeveral Meſſengers were ſent to him one after another, and overtook him at Hieron, a Port in the Euxine. *L. 5. c. 34.*

* See Valeſius's third Note upon this Chapter.

|| Or perhaps which belong'd to the Empreſs; *ἐν πρῶταίῳ αὐτῆς τῆς βασιλίδος.*

† Sozomen uſes here the Word *βιαδὲς*. *L. 8. c. 18.*

flux

flux and Crowd of People, [(the Mouth of the *Propontis* being cover'd with Barges and Boats)] who *T. L. 5. c. 34.* conducted him with all the pompous Expressions, imaginable, of their Zeal and Duty [(as particularly Devotional Songs, and *S. L. 8. c. 18.* Compositions adapted to the Occasion, and lighted Wax-Tapers in their Hands)] to the Church, where they besought him to seat himself in the Episcopal Throne, and give them his Benediction according to the usual Form; which he absolutely refus'd to do, telling them, The Sentence of his Deprivation must first be revert, but in the Conclusion they compell'd him to take his former Place, and not only to bless, but to give them a Sermon, [in which he told them, That, indeed, *S. L. 8. c. 18.* *Theophilus*' had gone about to make a violent Attempt upon his Church, as the *Egyptian* King did upon the Patriarch's Wife; but that he could not sufficiently express his own Happiness in the tender Affections of his People, and the great Goodness and Clemency of the Emperour and Empress towards him; and pursued this Topic till the Clappings and Acclamations of the People, in Honour both of the Emperour and Bishop, oblig'd him to break off his Discourse in the Middle of it.] But yet these inevitable Compliances afforded fresh Matter, afterwards, for his Enemies to work upon.

But first *Theophilus* [finding Matters at present run too high against him to make a second Open and Direct Attack,] has another Trick to try, and desires *Heracledes's* Ordination may be examin'd. *Heracledes* was not upon the Spot, and *St. Chrysostom* and his Party insisted upon the unreasonableness [and uncanonicalness] of trying an absent Man. The *Alexandrians*, on the other Hand, urg'd, and challeng'd it as a Thing fair and equitable, that the Witnesses should give in their Evidence against him, tho' he was not there; and so the Tryal went on upon this Accusation, That he had made an Assault and Battery upon the Persons of some Innocent People, and led them thro' the City of *Ephesus* in Chains. This Debate came to Blows between the *Constantinopolitans* and *Alexandrians*, and many were Wounded, some Kill'd. Then *Severian* and the rest of] the Bishops of the Council, all but a small number that were Friends to *St. Chrysostom*, thought it time to disperse, and get Home as fast as they could, and *Theophilus* was as ready to be gone as any of them, [notwithstanding the Dangers of a Winter-Voyage. So he sail'd for *Egypt*, accompany'd by *Isaac* the Monk. It happen'd the Wind and Tide set so as to bring him to a Place call'd *Geras*, distant about fifty Furlongs from *Pelusium*, where the

the Bishop being lately dead, the People of the City had chosen *Milammon* his Successor; a pious Man, and an accomplish'd Ascetick, who had his Cell not far from the City, and had block'd up the Door of it with Stones to keep out those that should attempt to fetch him to a Consecration. Thither *Theophilus* came and sollicitated and press'd him so long and so earnestly to resign himself to the Dignity, that at last he told him he should do what he would with him the next Day, if he would leave him to himself in the mean time to set his Matters in order. Next Day came *Theophilus* and demanded admission to him. *Milammon* desir'd they might go to Prayers first; which *Theophilus* consented to; and he and his Attendants having, after Prayers, almost spent the Day and themselves in calling upon him, remov'd the Stones from the Door of his Cell, and entring found him Dead. They interr'd him very splendidly, and the People of the Place built a Chapple over his Tomb, and still commemorate the Day of his Decease. But this popular Officiousness of *Theophilus* by no means attoned for his malicious Activity against the Church and St. *Chrysostom*, nor in any sort supported or salvd his Reputation; for when he went from C. P.] he left behind him an infamous Name and Character. Indeed the Man seems to have lost all Shame, for e'er this, he was return'd to reading the Books of *Origen*, and when one ask'd him, How he could recon-

cile that Practice with his late Zeal and Indignation against them, he had nothing else to say for himself but, *That Origen's Books were a Field full of all sorts of Plants and Flowers; and, that those that were Profitable and Pleasant he gather'd as they came in his Way; but kept his Fingers from the Nettles.* † *Dioscorus* dy'd soon after *Theophilus's* Retreat, and his Body was deposited, with very magnificent Obsequies, in the Church where *Theophilus* had lately held his Council. [*Ammonius* surviv'd him but a very little Time, and his Body lies in the Convent we lately told you was founded by *Rufinus*, where it was bury'd by the Monks of the Place very honourably and splendidly. He dy'd very luckily for *Theophilus* in the Juncture at which *Sozomen* places his Death, about the Time of the Sitting of the Synod *ad Quercum*; so that *Theophilus* might well afford him, as the same Author says he did, a plentiful Shower of Tears, and no less an Encomium than, that notwithstanding he had been a Thorn in his Side, yet not any one of the Monks of his Time was equal to him.] About the same Time *St. Chrysostom* ordain'd his Favourite *Serapion* Bishop of *Heraclea* in *S. L. 8. c. 19.* *Thrace*; [for a Synod of Sixty Bishops assembled at *C. P.* having now declar'd the Acts of the Synod

† *A Mistake. See Valesius.*

Sub Quercu to be null, *St. Chrysostom* re-assum'd the Exercise of all parts of his Episcopal Office.

The severer and finishing Part of that Great and good Man's Misfortunes was yet to come. There stood a Silver Statue of the Empress *Eudoxia*, erected upon a Porphyry Pillar, not far from the Church of *St. Sophia*, and under it, † at certain Times, was observ'd a sort of Festival Entertainments, or Sports; which *St. Chrysostom* conceiving to be a Custom that reflected upon the Christian Religion, and affronted the Church, deliver'd himself freely and openly against it, and instead of mildly dissuading, was, by his Volubility, carry'd into a Current of reproachful Language against those that encourag'd and authoriz'd such Revels. This touch'd the Empress to the Quick, who apprehending herself chiefly concern'd in his Satyr, took her Revenge, by procuring another Council to meet against him. *St. Chrysostom* still grew warmer upon this, and enrag'd the Empress into a greater Blaze of Fury than ever, by that memorable Homily beginning thus; *Herodias Raves again; again she's Perplext; again she Dances, and asks the Head of John in a Charger.* She resolv'd the Event should, in some measure, prove his Words true; in order to which, a Council met according to her Desire, and

† *Sozomen seems to say*, only at the Dedication.
among

among the Bishops of it was *Leontius* of *Ancyra* in *Galatia*, *Ammonius* of *Laodicea* in *Pisidia*, *Briso* of * *Philippi* in *Thrace*, and *Acacius* of *Berea* in *Syria*. The Witnesses that appear'd before against *Chrysostom* were call'd upon to be ready with their Allegations again; and the Bishop believing these Gentlemen would shew him fairer Play than those of the Synod *Sub Quercu* had done, importunately desir'd to be brought to a Tryal. But before he could obtain his Desire, came *Christmas-Day*, when the Emperour, absenting himself from Church, sent Word to *Chrysostom*, that he could not give himself leave to communicate with him 'till he stood clear of the Misdemeanours he was accus'd of. When it came to a Tryal, the Bishop's wonderful Unconcernedness and Security so dishearten'd and damp'd the Informants, that † they and their Allegations were put-by, and nothing urg'd but this, That after he had been Synodically Depos'd, he had enter'd again upon Possession of the Episcopal Throne and Jurisdiction before he had been Synodically Restor'd. *Chrysostom* reply'd, That he [could not conceive himself to have been Depos'd,

* It should be *Philippopolis*, as *Valesius* rightly observes.

† According to *Soz.* the Council would not make Use of them for another Reason too, because conceiving, or, however, pretending *Chrysostom* to have been validly depos'd already, they would not allow he had any Right to a second Tryal. L. 8. c. 20. having

having never had his Tryal,] and that he thought himself justify'd by the Authority and Judgment *S. L. 8. c. 19.* [and Synodical Declaration.]

of no less than Sixty-Five Bishops that were in Communion with him. *Leontius* told him, the Synod that had depos'd him consisted of more. *Chrysostom* answer'd, That the Canon *Leontius* went upon came out of an *Arian* Council, that of *Antioch*, and was contriv'd on purpose to ruin *Athanasius*. But this they would not take for a Satisfactory Plea or Apology, and so confirm'd the Sentence against him; which equally affected the Memory of *Athanasius*.

Soon after, upon the Approach of the Festival of *Easter*, the Emperour put *St. Chrysostom* in Mind that he had now been cast and depos'd in two Synods, and that, therefore, his Majesty could not come to Church while he kept Possession there. Which the Bishop no sooner understood, but he forbore going to the Church from that Time, and stay'd at Home very quietly and contentedly, while his Adherents, among whom was a great number of Bishops, Presbyters, and other Ecclesiasticks, and who, afterwards, maintaining a distinct Communion, got the Name of *Joannites*, went in a Body from the Church, [where some *S. L. 8. c. 21.* of them had been disturb'd the Night before *Easter*. Day in the Administration of Baptism, by a Party of Soldiers and others

others, that not only rudely broke in upon, and interrupted them, but offer'd Violence to the Clergy, and drove them out of Doors in the Vestments sacred to the Exercise of their Office, and as many of the Laity with them as were in the Baptistary. The rest, the next Day, as soon as they understood what had past, left the Church where they were assembled, and went] to the *Constantian* Baths, and there did the Duty of the *S. L. 8: c. 21.* great Festival: But not keeping long Possession there, they withdrew themselves out of the City into a Place which *Constantine* had us'd for a *Circus* before C. P. was finish'd. And still they were ever and anon oblig'd to change their Quarters.] *St. Chrysostom* himself appear'd not Abroad till the Emperour sent him, two Months after, into Banishment; [*S. L. 8: c. 21: 22.* which the Bishops had reason to thank him for, considering the wild Confusion of the Times, and the Dangers his very Life was expos'd to from Assassins employ'd to take it away. To mention an Instance or two; a Fellow was seiz'd, arm'd with a Dagger for that Purpose, a *Demoniack*, or at least pretending to be so. The People affirm'd, He was hired to make the Attempt, and carry'd him away to the Governour of the City; who dismiss'd him before he was put to the Torture, at the earnest Instance and Petition of *St. Chrysostom*, communicated to him by some of the Bishops,

his Adherents. Some time after, a Servant of *Elpidius*, a Presbyter, and declar'd Enemy † to *Chrysostom*, running very furiously into the Bishop's House, was stop'd by one that knew him, who demanding his Business, he stuck his Dagger in him, and then into another, who was crying out at sight of the Assault; and again, into a third. This Outrage was soon attended with such a general Alarm, that he was forc'd to betake himself to his Heels, and in his Flight wounded, and kill'd upon the Spot a fourth Man that went to seize him. With much ado, at length he was taken, and brought to the Governour, the People crying out that his Design was to have dispatch'd St. *Chrysostom*, and demanded Justice on the Murderer, and those that set him at Work. * Accordingly the Governour satisfy'd them, that the Man should have his Deserts. These bold and inhuman Efforts made St. *Chrysostom*'s Friends the more solicitous to secure and preserve him. Some or other of the Laity kept Guard round his House Night and Day. This the Bishops, that had given the Cause against him, complain'd of, as an Infraction of the Canons, undertook for the

† For I read ἰωάννου instead of διακόνου according to Valefius's first Conjecture in his third Note on this Chapter.

* παραλαβὼν δὲ τῶτον ὁ ὑπαρχος ὡς ἐπεξιών τῇ δίκῃ, &c.

Equity and Validity of their Sentence against him, and commanded him to leave the City, and so restore its Peace and Tranquillity. The Emperour sent him a private Message to the same Effect, and in a menacing Strain; in conformity to which, tho' he could not forbear complaining, That it was hard he should be deny'd that Justice which was allow'd to the worst Malefactors, he stole away from his Life-Guard, and was hurry'd off in a small Vessel to *Bitbynia*, whence, with all Expedition, they made him Travel as far as to *Cucusus*. He had no sooner left the City, but his Adversaries took Care to make what haste they could towards the Church, in order to shut those *Joannites* within the Walls, that were guarding the Episcopal Palace. As for those that were in the Streets, as soon as they heard the News, they follow'd their Bishop, or at least run away as fast as they could, the Former, that they might bring him back again, or at least be with him, and the Latter for their own Safety, apprehending they should be severely call'd to Account for either the past, or some approaching tumultuary Behaviour of their Brethren, that kept Garrison within the Precincts of the Church, where they had crowded so thick, and with such violence, upon one another, that they help'd to shut themselves in, and not without very great difficulty got open the Gates. At the same time broke out a Fire, on a suddain, on every side of the Church,] which was kindled

kindled (says *Socrates*) by some of the *Joannites*, and which, as it happen'd, caught the Senate-House too, a strong West-Wind carrying it thither.

This Calamity for which *Optatus*, Prefect of the City, an Heathen, took care the *Joannites* should sadly suffer, and † put many of them to Death, happen'd on the Tenth of June, *Honorius* and *Aristaneus* Consuls. [The *Antijoannites* (ac- S. L. 8. c. 22. cording to *Sozomen*) imputed the Occasion of it to the Obstinacy and Turbulency of the *Joannites*, and the *Joannites* to the Malice and Tyranny of their Bishops Enemies, who (they said) had contriv'd to burn the Church and them in it. But this did not help them; for as many of their Bishops and Clergy as went out of Town with St. *Chrysostom* were carry'd to *Chalcedon*, and committed there to Custody; as were also his Friends at Home, besides Compulsory Methods us'd to make them anathematize him. And *Theodorit* declares (L. 5. c. 4.) the Story is so Black a one, that he does not care to tell us how many Bishops and Monks were expell'd their Churches and Cloisters upon *Chrysostom's* Account, and banish'd into the remotest Parts of the Empire.]

Not many Days had pass'd before *Arsacius* was hoisted into the *Constantinopolitan* Throne. He was Brother to *Nectarius*, St.

Chrysoftom's Predecessor, and above Four-score Years of Age. [While

S L 8. c 23, he was a Presbyter, his good
24, 26: Temper and Piety were con-

spicuous, and universally ad-

mir'd: Afterwards the Misbehaviour of some of his Clergy, which was laid at his Door, lessen'd his Popularity, and not a little blemish'd his Character, which yet receiv'd a deeper Wound from the Severities that were us'd towards the *Joannites*, who refusing to communicate with him * because he communicated with the Instruments of *St Chrysoftom's* Sufferings, and (as we intimated before) holding separate Congregations, † he made his Complaint to the Emperour; by whose Command a Party of Soldiers setting upon them dispers'd all their Inferiour Rank of them, Beating and Wounding them with Clubbs and Stones, and imprison'd those who || distinguish'd themselves by their remarkable Concern and Affection for *Chrysoftom*. They robb'd the Ladies of their Necklaces, their Girdles, their Locketts, and their Ear-Rings, which they snatch'd from

* *The true Cause why the Joannites would not communicate with Arsacius, was his being an Usurper.*

† *Socrates tells us he behav'd himself in his Episcopat with wonderful Lenity. L. 6. c. 19.*

|| *Valesius has made a mistake in his Translation of ἐμσημότερον which he renders Nobiliores, whereas it agrees Adverbially with ζηλόντας and ought to have been render'd Insigniter.*

their

their Heads, and pull'd off their Ears along with them. And things came to such a pass, that it was not safe to appear Abroad, nor for some People to stay at Home, who therefore were glad to leave the City. Of this number was *Nicarete*, a Lady of a Noble Family, born at *Nicomedia*, who had separated herself to a Virgin-State and a Life of Devotion, a Woman of an exact Decency and severe Modesty, and to whom the Satisfaction of Life were become insipid, in comparison of those of Religion; a Pattern of every kind of Virtue, well arm'd with Courage against Adversity and Persecution, and furnish'd with Discretion and Prudence to manage herself and her Affairs under them. Thus, when they took her Estate from her, which was a very good one, she bore it with all the Calmness and Patience imaginable, and so adjust'd and order'd Things, that, with what was left, she not only supply'd her own Occasions, in her old Age, and her Family's, but largely reliev'd and provided for other People too. Prompted by a tender Munificence and an earnest Desire of doing Good, she made up all sorts of Medicinal Compositions for poor People when they were Sick, which, by the Blessing of God accompanying her pious Endeavours, very often succeeded where the Skill of the Physician fail'd. And so careful she was to keep out of the Eye of the World, and make a secret of her good Actions, that she never aspir'd to the Office of a Deaconess,

U

coness, nor could be prevail'd with by *St. Chrysostom* to accept the Government of a Society of Religious Virgins; neither was her Person or Character generally known.

At the same unhappy Juncture *Eutropius*, a Reader, and a Young Man, was examin'd, by Tortures, upon the Business of firing the Church. They Lash'd and Beat him, they Pincer'd his Sides and his Cheeks, and Scorch'd his Body with burning Torches; but he deny'd he knew any thing of such a Plot, or Attempt. When they had Tortur'd him enough, they put him in Prison, where, in a little time, he Dy'd. *Sisinnius* the *Novatian* Bishop's Dream of this *Eutropius* deserves the Reader's Knowledge. He thought he saw a Man Beautiful and Tall, standing by the Altar of a Church the † *Novatians* had built to the Memory of *St. Stephen*, and lamenting the miserable Case of that Great City, in which he could find, upon search, but one Good Man, and that was *Eutropius*. This very much surpriz'd and affected *Sisinnius*, who sent one of his Presbyters to inquire after this Person. The Presbyter thought the readiest Way to find him, was to look for him among the *Joannite* Prisoners that had lately been Tortur'd, and when he had found him, he told him his Master's Dream, and with many Tears be-

† Or rather *Sisinnius*; for the Verb is not Trival as *Valesius* has made it in his Translation.

sought a Place in his Prayers. *Olympias*, a Deaconess, came under the same Inquisition. The Governor ask'd her, Why she sett the Church on Fire? She told him, She was so little a Friend to Firing of Churches, that she had bestow'd a very good Estate upon Rebuilding and Repairing them. *We know what sort of a Life you lead*, said the Prefect. *Do you so?* said the Deaconess; *Then I would wish you to turn Evidence against me, and let some Body else Judge between us.* The Prefect, destitute of Proof, soon dropt this part of the Charge, and delivering himself as if he were concern'd for them, ask'd *Olympias*, and several other Women that bore her Company, What Extravagance had possess'd them, to avoid the Communion of the New Bishop, when they were assur'd of Pardon and Repose upon such an easy Condition? This new Method of Address brought over her Sisters of the Cause. Only *Olympias* stood-out, and demanded a Justification of her Innocency in a Fair and Publick Tryal upon his first Accusation; and that, in order to it, she might have leave to go and retain Counsel, declaring no Force should scare or drive her into *Arfacius's* Communion against her Conscience. The Prefect still solicitously endeavour'd to make a Convert of her, but in vain. So he gave her leave to provide herself Pleaders; and the next Day he call'd her before him, and impos'd a heavy Fine upon her in hopes that would shake her Resolution.

solution. But she chearfully accepted the Penalty, left *C. P.* and went and liv'd at *Cyzicus*. *Tygrinus* the Presbyter, was Stript, Lash'd, bound Hand and Foot, and his Limbs Rack'd out of Joint. He was by birth a Barbarian; an Eunuch, but not so born; rais'd from Slavery, by a great Man he serv'd, to Liberty, and afterwards ordain'd a Presbyter, a Man of admirable Temper, Humanity and Charity. Thus the Tranquillity and Unity of the Church was shatter'd and broken, the Empire suffering with it; (as, indeed, the Reader, upon Observation, will easily find the Calamities of both generally came together) for the *Hunns* about this time came over the *Ister*, committing dreadful Ravages and Hostilities in *Thrace*, as did a prodigious Flock of *Isaurian* Robbers in all the Cities and Towns situate between *Caria* and *Phœnicia*. But to return to our Point.

[These furious and wild Proceedings against *Chrysoſtom* were so resented by the Western and *Illyrican* Churches, that they broke off from the Communion of the Easterns; among whom there were also many that abhorr'd them, but yet did not make them a ground of Separation.] *Innocent*, by this time Bishop of *Rome*, extreamly incens'd at them, strenuously labour'd to procure the meeting of a General Council. In the mean time he writes to *Chrysoſtom*, and to the Clergy of *C. P.* In his Letter to the first, (whom

(whom he stiles most Dear and Honour'd Brother) he congratulates him upon his Innocency, and the Clearness of his Conscience, and puts him in mind, that Sufferings are the Portion of the Best Men in this World; that the Scriptures afford frequent Examples of it; that they are Tryals of our Faith, and Dependance upon God Almighty; that *Christ* and a good Conscience will certainly Support and Chear us under them here, and an eternal Weight of Glory will crown them hereafter. In his other Letter, directed to the Presbyters, Deacons, and all the Clergy and Laity of C. P. under the Government of *Chrysostom*, he condoles with them the deplorable distracted State of † their Church, of which he receiv'd the Account they sent him in their Letters to him by *Germanus*, the Presbyter, and *Cassian*, the Deacon, and lets them know he is glad to find himself prevented in their Letters, as to the Application of those Consolatory Arguments, by which, as he design'd to Comfort and Encourage them, so they had administer'd a Cordial to him to revive his Spirits, and mitigate the Sorrow he had conceiv'd at the Enormities and Oppressions they groan'd under, while innocent Bishops are violently turn'd out of their Churches, and by those Hands who ought

† The Words in the Original are ὅσαίς τε ἡ πίστις καὶ μὲν ταλαιπωροῦται.

to have a more Especial regard to Peace and Unity; that, in Particular, he was griev'd at the late unpresidented Removal of their Bishop *Cbrysoftom*, when † nothing like an Allegation in Form had been urg'd or pretended against him; that such Proceedings and Practices as these, directly contrary to the Sense and Prescription of Earlier Ages, (which by no means allow'd the Substitution of a Successor in the room of a living Bishop, but judg'd every such Ordination to be Null, and the Second Bishop not to be a Bishop) shew'd what sort of Men those were, that were guilty of them; that he knew of no Canons the Church was to Govern herself by, but those of the *Nicene* Council, and that, if some ill Men insisted upon any other not agreeable to these, and of Heretical Extraction, they are utterly Uncatholick, and deserve the Condemnation pass'd upon them in the Council of *Sardica*; and that tho' they were ever so reasonable and useful in the Matter of them, yet that ought not to recommend them, if their Original wanted the Authority, or were against the Laws of the Church; that the present State of Confusions, he had long been sensible, call'd for the Interposition of a General Council, which he had diligently labour'd to procure; that, in the mean time, they ought to wait with Patience, and a

† δὲ ἐν ἑγκλημα ἐπιφέρεται. δὲ εἰσαχέται.

cheerful

cheerful Hope, 'till this Remedy can be had ; and, lastly, that *Demetrius*, *Cyriacus*, *Eulysius*, and *Palladius*, four Bishops that were † forc'd to flie, and arriv'd at *Rome*, at different times, had confirm'd the Relation they had sent him of their deplorable Circumstances.] Within the short Period of *Arsacius's* Episcopat, the Bruise which *Cyrimus* had receiv'd from *Maruthas* turn'd to such a dangerous and dismal Case, that his Foot mortify'd and was cut-off, and that after the Gangrene had spread so far, that he was forc'd to undergo Amputation very often and to lose the other Foot too. This dreadful Visitation upon *Cyrimus*, and a Shower of Hail of a prodigious Size, which fell at C. P. and thereabouts, upon the Thirtieth of *September*, and the Death of the Empress, who dy'd four Days after, were generally interpreted as Expressions and Manifestations of God's Anger at the Oppression *St. Chrysostom* had undergone ; (and, indeed, see *T. L. 5. c. 34* of the Authors, or Instruments of his Sufferings escap'd very visible and severe Indications of the Divine Displeasure) tho' others were of Opinion * he deserv'd the Usage he had met with, for turning the *Novatians* and *Quartadecimans* out of their Churches in *Asia* and *Lydia*.

† συνομαχουτων.

* Here our Author is to be pity'd.

The next Year, *Stilicho*, *Anthemius* Consuls, *Arsacius* left the World on the Eleventh of November; and * the Year following, *Arcadius* and *Probus* Consuls, (for the Preference was too considerable to be soon and easily dispos'd of) *Atticus* mounted the Chair, a very || pious Man, born at *Sebastia* in *Armenia*, an Ascetick from his Youth, [educated by the Care of a Society of *Macedonian* Monks, that came out of the School of *Eustathius* the Bishop of that See, whose Errors a riper Judgment gave *Atticus* a Sense of, and freed him from them. He was an Artist at Business and the Management of any Designs, and not to be easily over-reach'd, or supplanted. He had a very insinuating engaging Way with him. He was] † no Great Scholar, but Serious and Wise. [As his Leisure would permit, he acquainted himself with the Books of the most celebrated Greek

* *Soz.* says within four Months after. *L. 8. c. 27.*

|| If a *Presbyter* false to and rebellious against his Bishop, as *Soz.* tells us he was, ἐν τῶν ἐπισκόπων ἰωάννου *L. 8. c. 27.* can be said to be so.

† Our Historian elsewhere, *L. 7. c. 2.* makes him to have been a Man of great Reading and equal to the greatest Philosophers and Sophists of his time; adding. That he was a very popular Preacher, and that by the Lenity and Plausibleness of his Deportment he brought over a great many Hereticks to a Sense and Abhorrence of their Errors.

Authors, by which Means he qualify'd himself to make a Shew of Learning in the Pulpit, and drew many learned Men he convers'd with into an high Opinion of his Scholarship. No Man more Cordially promoted the Interest of his Friends, or could strike a greater Terrour, when he pleas'd, into his Enemies. This is the Character given of him by those who Personally knew him.]

St. *Chrysostom's* Banishment ended with his Life at *Comana Pontica*, upon the Fourteenth of September the next Year, in the seventh Consulat of *Honorius*, and the second of *Theodosius*. [His Exile afforded

S. L. 8. c. 27, him very choice Opportunities of doing Good, and contributed to the Propagation of his Fame and Character. The large Sums of Money which he receiv'd from his Friends, and particularly from the Deaconess *Olympias*, serv'd him to redeem a good Number of Captives out of the Hands of the *Isaurians*, and to supply the Necessities of many poor People besides: And those who wanted not his Charity, he endear'd to him by his Discourse; so that *Armenia*, and the Neighbouring Countries, pay'd him an extraordinary Respect, and People flock'd to him every Day from *Antioch*, and out of all *Syria* and *Cilicia*. Pope *Innocent* acted in his Favour according to his Professions and Promises; for he dispatch'd five Western Bishops along with those

those Easterns that had come to him in Be-
half of *Cbrysoftom*, and two Presbyters of his
own Church, to the two Emperours, to solli-
cit the Convening of a general Council, and
the Determination of Time and Place. But
this St. *Cbrysoftom*'s Enemies represented as a
bold and insolent Invasiō upon the Sove-
reignty of the Eastern Emperour; and their
Clamours were so effectual, that the Petiti-
oners were very dishonourably dismiss'd,
and the Emperour issued an Order for

Cbrysoftom's further Removal
T.L. 5.c. 34. to *Pityus*, [(a Town situate in
the very Skirts of the Empire,

and in the Neighbourhood of a very barba-
rous Sort of People)] but he did not reach
the End of his Journey, for he was seiz'd
with a violent Pain in his Head, occasion'd
by the excessive Heat which his Spirits were
not sufficient to struggle with, and his Di-
stemper put a Period to his Life upon the
same Day, which (as 'tis said) *Basiliscus* the
Martyr, † appearing to him, had inform'd

him was to be his last;] [not
T.L. 5 c. 34. without an exprefs Direction
from him too, that the Bishop's
Bones should be laid by his Bones; which
was done accordingly.] We have already
mention'd the absolute Government and Re-
straint which he study'd to arrive at over
himself; which makes it more surprizing,

† In a Dream according to Theod. L. 5.c. 34.

that

that he should * allow himself such a Liberty and Latitude in common Discourse, as, in Opposition to a Synodical Determination granting the Benefit of Repentance but once after Baptism, to tell People he would absolve them a Thousand Times, if they Repented. His Friends frequently rebuk'd and corrected him for favouring Human Nature with such a Licence and Indulgence, and *Sisimius*, the *Novatian* Bishop, not only reprov'd him privately, but publish'd a Book, upon the Argument, against him.

Having this Occasion to speak again of *Sisimius*, I think it not improper (says my Author) to entertain the Reader with some few Particulars out of many that might be mention'd, by which he may form a Notion of his Pleasantry and ready Parts; the Latter of which were so formidable to *Eunomius*, as great an Artift as he was at Cavil and Sophistry, that he often declin'd entring into Controversy with him. He was nicely Sober and Temperate; but then he indulg'd himself in the innocent Comforts and Satisfaction of Life, particularly those of the Table. The Colour of his Garb was White. [He was S. L. 8. c. 1. very Jocose, but Inoffensive; and as ready to take as to give a Jest.] He

* In this Passage it must be confess'd our Author plainly betrays his Affection for Novatianism; See Valesius's Second Note upon this Chapter.

visited the publick Baths twice every Day, and when ask'd, *Why, being a Bishop, he would do so,* reply'd, *Because he could not Wash thrice.* Another Time, when he was upon a Visit to *Arsacius*, one of the Company enquiring of him, *Why he went in a Habit so unsuitable to the Character of a Bishop, and where he found it in the Scriptures, that Priests were to be Cloath'd in White;* he demanded a Text to prove *They were oblig'd to Wear Black.* The Person that had ask'd him the Question appearing surpriz'd and puzzled, *Sisinnius* renew'd the Attack, and told him, *He was sure he could produce no such Place;* Whereas (says he) I have a Direction to produce from Solomon, Eccles. 9. v. 8. † *Let thy Garments be always White. And besides our Saviour, at his Transfiguration, and the two Great Prophets that talk'd with him, appear'd thus array'd in Glory.* *Leontius* of *Ancyra* having taken one of their Churches from the *Novatians*, during his Stay at *Constantinople*, *Sisinnius* went to him and begg'd him to restore it. *Leontius* treated him sourly, and told him, *The Novatians ought to be turn'd out of all their Churches that were for Shutting out every Body from the Mercies of God, and the good Fruits of Repentance;* and a great deal more to the same Effect; in Answer to which, *Sisinnius* assur'd him, *No Body ever re-*

† These were Sallies of Fancy by no means to be boasted of.

pented so heartily as he. Of what? said *Leontius*.
 That ever I troubled my self, said *Sisinnius*, to
 come to you. *St. Chrysostom*, upon a Time, re-
 proaching and chiding him, told him, *Two*
Bishops in One City was One too many. 'Tis very
 true, reply'd *Sisinnius*. *Chrysostom*, not a lit-
 tle angry, ask'd him, *How long he had been*
Bishop of C. P. *Sisinnius* said, *He never*
thought or stil'd himself so; but that he wonder'd
Chrysostom would not allow him to be a Bishop,
when every Body else did. *St. Chrysostom*, more
 incens'd than before, told him, *He was an*
Heretick, and he'd put an End to his Preaching.
I thank you, Sir, said *Sisinnius* facetiously, *I'll*
be very grateful to you if you'll get me excus'd
from such a troublesome Office. *Nay,* reply'd
St. Chrysostom, smiling, *If 'tis troublesome, I'll*
not interrupt you in it. His Learning was
 very considerable, and gain'd him the Love
 and Honour of all the Bishops of *C. P.* and
 Senators too, his Cotemporaries. He was
 the Author of several Books, where the Stile
 and Expression is too Elaborate and Poetical.
 And what flow'd from his Lips turn'd much
 more to his Reputation than what came
 from his Pen, recommended by the wonder-
 ful Advantages it receiv'd from the singular
 Grace and Agreeableness of his Person,
 Voice, Habit, Turn of the Eye, and Gesture,
 which attracted the Favour and Affection of
 Men of all Perswasions, but made *Atticus* his
 especial Friend and Admirer.

The Death of the Emperour *Arcadius*, a
 mild

mild and gentle Prince, soon follow'd that of *St. Chrysostom*, and happen'd, upon the First of *May*, in the Consulat of *Bassus* and *Philip*. Some little Time before, his Majesty was dispos'd to visit a Church or Chappel, erected in Honour of the Martyr *Acacius*, within a large Square at *C. P.* call'd *Carya*, from a Wall-Nut-Tree there, upon which that Martyr was hang'd. Here the Emperour pay'd his Devotions, and then went away. Upon this Occasion all the Inhabitants of the *Carya* either had plac'd themselves in the Avenue without it, to gratify their Eyes with the Sight of the Emperour and his Retinue, or else crowded after him, so that their Apartments were all left empty; and were no sooner so, when the whole vast Pile of Building round the Chappel tumbled down all at once. A very remarkable and Providential Escape, upon which the People congratulated his Majesty and themselves with a mighty Shout, and which they ascrib'd to the Favour and Loving Kindness of Heaven to their Sovereign; who left his Son *Theodosius*, then but eight Years of Age, having reign'd 13 Years with his Father *Theodosius*, and 14 afterwards; and liv'd 31: Of which, Twelve and Six Months are the Compass of Time included in our Sixth Book.

The End of the Sixth Book.

T H E

THE
ECCLESIASTICAL HISTORY
OF

Socrates, Sozomen, Theodorit, &c.

BOOK VII.

A *Readius's* Successiour in the Eastern Empire was his Son *Theodosius*, at that time † eight Years of Age. The Administration was vested in the Pretorio-Prefect *Anthemius*, Grandson to that *Philip* who expell'd the Great *Paul* in the Reign of *Constantius*. *Anthemius* was fam'd for his admirable Prudence and Deliberation, in that he never enter'd upon any Undertaking of Consequence till he had Consulted his Friends, particularly the Sophist *Torilus*, whom the World thought his Equal, in Point of Management and Policy. * This Gentleman very much enlarg'd the Walls and Fortifications of C. P.

† *Soz. says, L. 9. c. 1. That he was but just wean'd.*

* *V. Val. in loc.*

Theodosius's

Theodosius's Eighth Year of his Age was the Third of *Atticus's* Episcopat, whose exemplary Piety and Prudence; together with his Learning, Affability, and a competent Degree of Eloquence and Volubility, preserv'd a wonderful Harmony and Unity among his own People, and reconcil'd a great Number of Hereticks to the Church.

At this time *Theodosius*, Bilhop of *Synnada*, a City of *Phrygia Pacatiana*, fell violently upon the Professors of the *Macedonian* Heresy that swarm'd in his District; putting Arms into the Hands of his Clergy to persecute them, bringing Actions and Indictments against them in the Civil Courts; and driving them out of his Jurisdiction, and all this not out of any sincere Concern and Zeal for the Faith and Church, which utterly disclaims the Spirit of Persecution, but to indulge his Avarice without impairing his Credit, and to fill his Coffers with Ecclesiastical Contributions. And so warm and eager he was upon the Work, that, not satisfy'd with the Authority and Severity of the Provincial Deputies, he made a Journey to *C. P.* on purpose to procure special Warrants and Orders from the Pretorio-Prefects. In his Absence; *Agapetus*, the *Macedonian* Bishop he had left behind, upon whom his Anger had fallen heavier than upon any Body, perswaded his Clergy and People to declare for the *Nicene* Faith; which they had no sooner done, but they went away directly to
the

the Church, all the People of the City going in a Body along with them. There *Agapetus* read Prayers, and then plac'd himself in the Episcopal Chair, and kept Possession of it, the People unanimously submitting to him, and gladly attending to his Discourses, wherein he inculcated that true Faith which he now profess'd. Soon after, *Theodosius* arriving, elated with an Accession of Power and Authority, proceeded directly to the Church; but, to his great Surprize, the Congregation, one and all concurring, soon hurry'd him out again: Upon which he went back to C. P. and made his Complaint to *Atticus*; who advis'd him to Patience; and to Thoughts of sequestering himself from the World, at the same time encouraging *Agapetus*, by an Epistle, to keep what he had got, and fear Nothing.

About the same time happen'd a very miraculous Cure of a certain Jew, who, having lain Bed-ridden of the Palsie for several Years, and finding no relief either from the Prayers of his Brethren, or the best Applications and Skill of the Physicians, resolv'd to have recourse to Christian Baptism; for which, when *Atticus* had sufficiently instructed and prepar'd him, he was carry'd, by the Bishop's order, in his Bed to the Font, where the sacred Mystery of Initiation had no sooner pass'd upon him, but he found himself in a perfect State of Health and Strength, and so he continued. Such an astonishing

Demonstration of it self the Divine Omnipotence and Goodness was pleas'd to vouchsafe, even in our time, (says my Author) and it had the good effect upon many of the *Gentiles* to bring them to *Christ*, while the *Jews*, who are ever requiring a Sign with their usual Obstinacy and Obduration, resisted the Conviction of it.

In those Days there happen'd another very extraordinary Event. *Sabbatius*, upon the Presence already mention'd, when we had Occasion to speak of him before, had by this time quitted *Sisinnius*, the *Novatian* Bishop's Communion, and set up one of his own. One Day, upon reading to his People those Words in the sixth Chapter of *St. John's Gospel*, *The Passover, a Feast of the Jews, was nigh*, he thought fit to make an Addition of his own to the Text, and it was this; *Cursed be he that keepeth not the Passover upon the Day of Unleavened Bread*. This was soon carry'd Abroad, and the New Text he had found was a Bait that brought some silly Fish of the *Novatian* Shole to his Net. But his Stratagem met, in the conclusion, with a Strange Defeat. For, some Time after, when he and his Congregation were met together, and employ'd in the Solemnity of the Paschal Vigil, the Devil posselt them with such a pannick, unaccountable Consternation and Confusion, suggesting a suddain Apprehension, and a strong Persuasion, that *Sisinnius* was coming, and a vast Concourse of People a long with him, to do them a

Mischief,

Mischief, that while they were crowding in the Night-time, in a narrow Place to shift for themselves, above Seventy of them lost their Lives. A lamentable Catastrophe, which discourag'd not a few of *Sabbatius's* Followers from concerning themselves with him any more.

Dorotheus, having liv'd an hundred and nineteen Years, dy'd in *Honorius's* seventh and *Theodosius's* second Consulat, upon the sixth of *November*; and *Barbas* succeeded him: In whose time there flourish'd two very learned *Arian* Presbyters, *Timothy* and *George*; the Former well-exercis'd in the Study of the Sacred Writings, a great Admirer of *Origen*, († whose Authority he us'd to vouch for his Herefy, tho' no Body more clearly asserts the Son's Co-eternity with the Father) and not a Stranger to the *Hebrew* Tongue. I my self (says the Historian) am a Witness, by the Conversation I have had with him, that he had a wonderful Sagacity and Dexterity at unfolding obscure and difficult Places of the Holy Scriptures. He was Originally a *Psalithirian*. *George* receiv'd his Ordination from *Barbas*; His Excellency lay in Prophane and Polite Learning, and *Aristotle* and *Plato* were his perpetual Companions. Neither of these Two came off from the *Arian* Perswasion and

† I conceive this to be imply'd in these Words,
 πανταχῶς τε τὸν ὀρίγῳν ἐκάλει, &c.

Communion, but yet in some measure they reform'd it, preaching many of the more gross and monstrous Positions of it out of Doors. In the Consulat aforesaid dy'd *Sisinnius* the *Novatian* Bishop.

Theophilus of *Alexandria* being seiz'd with a Lethargy, and dying upon the fifteenth of *October*, *Honorius* the ninth, *Theodosius* the fifth time, Consuls; Another Dispute and Struggle ensued about the Election, which lay between *Timothy* the Arch-Deacon, and *Cyril Theophilus's* Nephew. The Diffension rising to popular Tumult, wherein *Abundantius*, General of the *Egyptian* Forces took *Timothy's* Part, *Cyril* thought it the best Way to get Possession of the Chair as soon as he could, into which he was Ordain'd the third Day after his Predecessor's Death, and as he climb'd Faster, so he mounted Higher too; for he, and his Successors after him, have been ever since ingrossing and exercising an † Exorbitant, and more than Hierarchical Power. The first Mark the new Bishop was pleas'd to shoot at, were the *Novatians*, whose Churches he shut up, confiscating the Plate and Furniture of them, and taking from their Bishop *Theopemptus* all he was worth in the World.

Christianity, about this Time, extended its Dominon in *Persia*; where the Piety of *Maruthas*, the *Mesopotamian* Bishop, (of

† παρὰ τῆς ἱερατικῆς τάξεως.

whom

whom before) residing in Quality of Embassador from the Imperial Court thin'd in so full a Lustre, that *Isdigerdes*, the *Persian* Monarch, conceiv'd an uncommon Reverence for him, and look'd upon him, and hearken'd to him as a Favourite of Heaven. This gave no little Umbrage to the *Magi*, who were yet more confirm'd in their Fears of the King's Turning Christian, when *Maruthas's* Prayers cur'd him of a settled and continual Pain in his Head, which all their Endeavours were too weak to do. An Artifice was therefore to be thought of, to prevent the further Consequences of *Maruthas's* Interest and Success. They contriv'd to place a Man under the Floor, or Pavement, of the Room, or Chappel, whither the King came to Worship † the Continually-Burning Fire, who (according to his Instruction) cry'd out, when his Majesty was over his Head. *A detestable Imagination has possess'd the King, that a Christian Priest is acceptable to God; and therefore let him be driven hence.* The Voice scar'd *Isdigerdes* into Thoughts of Dismissing *Maruthas*; but the good Bishop, having oppos'd his Prayers to their Practices, came to the King, and desir'd him, *To return to the Chappel, and when he heard the Voice*

† οὐκ ἔστιν ἄλλος καὶ ὁμῶς.

again, to have the Pavement open'd, where he would find it came from the Mouth of an Ordinary Mortal. Which, accordingly, he did, and thereupon conceiv'd such an Indignation against the *Magi*, that he condemn'd them to a Decimation, and gave *Maruthas* Leave to build Churches where-ever he pleas'd. *Maruthas*, some Time after, was oblig'd to return to C. P. where, having stay'd a little while, the Emperour sent him with the same Character as before into *Persia*. The *Magi*, solicitous and labouring to keep him, if possible, at a Distance; found out a Way to make a Place, whither the King frequently resorted, very disagreeable and odious to him by an Artificial Stink, which they pretended the Christians were the Contrivers and Authors of. But, upon Search, the King found it came from that Quarter whence the former Imposture had before given him Reason to believe he could expect no fair Dealing. This brought a second Vengeance and Execution upon the Plotters, while it encreas'd the King's Veneration for *Maruthas*, and establish'd him in very Zealous and Cordial Resolutions of Maintaining a strict Amity with the Empire. Afterwards *Maruthas*, and *Abdas* Bishop of *Persia*, by Fasting and Prayer deliver'd the Emperour's Son from a Demoniacal Possession: A Miracle which, undoubtedly, compleated and perfected the Father's

Father's Conversion, had not † his Death prevented; upon which the Kingdom came to his Son *Vararanes*.

Flavian dying about this Time, *Porphyry* succeeded him in the Chair of *Antioch*, and after him *Alexander*; [and after *Alexander*, *Theodotus*, that T. L. 5. c. Shining Example of good Na- 38. 40.

ture and strict Morals, who recover'd a great many of *Apollinaris's* Followers to the Communion of the Church, tho' 'twas to be suspected that they were not so well reconcil'd to the Faith of it as they ought to be. While this Bishop fill'd the Chair of *Antioch*, dy'd *Theodorus*, Bishop of *Mopsuestia* (of whom before) a great Luminary, and Doctor of the Church, and a Scourge very dreadful to Hereticks of all Denominations, after he had been Bishop there Six and Thirty Years. His Brother *Polychronius* was Bishop of *Apamea*, famous as well for the Elegancy and Purity of his Language as for that of his Life.] *Damasus* govern'd the Church of *Rome* Eighteen Years, *Siricius*, his Successor, Fifteen Years, next to

† This is hardly credible, if what *Theodorit* tells us (L. 5. c. 39.) be true, That he put to Death Bishop *Abbas* for Pulling down a *Pyreum*, or one of the Temples of Fire, and refusing to build it up again; and that, afterwards, he tore down all the *Christian* Churches, and lay'd them level with the Ground.

him *Anastasius* Three Years, whom *Innocent* succeeded, the first Bishop of *Rome* that molested the *Novatians* there, and took their Churches from them.

It was in this Man's Episcopat, that *Alarich*, a *Barbarian*, an Allie of the Empire, and rewarded with Titles and Investitures of Honour for his good Services against the Rebel *Eugenius*, leaving *C. P.* went into *Illyricum*, where he lay'd all waste before him. Only the *Thessalians* oppos'd his March, and receiv'd him so briskly and vigorously, that they cut off Three Thousand of his Men. But this, however, did not hinder him from passing on with his Army, destroying all the Country, as he advanc'd, with Fire and Sword, 'till he came even to *Rome*, which he sack'd, burning many of the noble Edifices and Ornaments of that City, sharing the Wealth of it with his Soldiers, and putting several of its Senators to Tortures and Death. [During

S. L. 9. c. 6. the first Siege, (for *Alarich* 9, 10. broke up the Siege once, and

march'd off with his Army, being brib'd partly by Presents, partly by a Promise of the Citizens, that they would perswade the Emperour to receive him to Favour) when the City, thro' Famine, Pestilence, and Desertion, was reduc'd to great Extremities, the *Pagan* Party of the Senate were urgent for Restoring the Heathen Sacrifices, as a Thing absolutely necessary to its

its Preservation; certain *Etrurians*, upon that Condition, undertaking to make the *Barbarians* retire with Thunder and Lightning at their Heels, as they bragg'd they had already done at *Narnia* in *Tuscany*. But that Punishment and Calamity was not to be so averted, which the touring and clamorous Iniquity of the Inhabitants had call'd down upon their Heads.] Having taken the City, the Conquerour gave free Liberty and Encouragement to the Soldiers to Ransack, and Plunder, and Destroy as much as they pleas'd; only restraining them from doing any Damage to St. *Peter's* Church. In this furious and rowling Hurricane of Rapine, Murder, and Desolation, one bright and signal Example of an Heroick Chastity seems to take away from the Horrour of the Scene, and, in some Measure, reconcile the Imagination to it. A very beautiful marry'd Woman, one who profess'd the *Nicene* Faith, being in immediate Danger of a Rape from a Young Barbarian Soldier, an *Arian*, and struggling, with all her Strength, to preserve herself from the Rage of his Lust; with his naked Sword he threaten'd to stab her to the Heart, and gave her a slight Wound in the Neck, his Admiration of her Person with-holding his Hand from Striking deeper. The Woman then, with the Blood trickling down about her, expos'd her Neck to receive the Point of his Sword, desiring rather to Die than that he should effect his Purpose:

Purpose: This provok'd him to greater Violence, which proving fruitless too, he was now more passionately affected with the Beauties of her Mind, than those of her Face, and conducting her to St. Peter's Church, deliver'd her to the Care of the Guard, who were to bring her to her Husband; and left six Nobles to supply her with Provisions and Conveniences 'till she and her Husband met.]

But to return; *Alarich* created one *Attalus* Emperour, appointed him a Life-Guard, and the very next Day made him change his Robe for the Habit of a Slave;

S. L. 9. c. 9. to the great Grief and Disappointment of the *Pagans* and *Arians*; the Former being flush'd with lively Hopes and Expectations, that this *Attalus* would be the Restorer of the Gentile Worship, and the Latter perswading themselves that *Constantian* and *Valentian* Days were now coming about again.] The *Goths* having thus entertain'd himself, upon News that an Imperial Army was Advancing against him, retir'd precipitantly. There goes a Story,

That as he was upon his [first] S. L. 9. c. 6. March to *Rome*, a certain Monk exhorted him not to delight in Blood and Violence; and that *Alarich* told him, That this Expedition was not what he was fond of himself, but that Some Body (he did not know who) was perpetually laying this Command upon him, Go and sack *Rome*, and inforcing it with very

very vexatious and severe Treatment.
 [The Deliverance of the Empire from the
 the Arms of *Alarich* was but
 one of many memorable and *S. L. 9. c. 4.*
 gracious Interpositions of Pro- *5. 11. &c.*
 vidence, in Behalf of that excellent Prince
Honorius. God was pleas'd very peculiarly
 to Interest himself in his Cause, whether
 Usurpers or Invaders attack'd him. Thus
 the Conspiracies and Rebellions of *Stilico*,
Marck, *Gratian*, *Constantine*, *Alaricus*, *Gerou-*
tius, *Edovicus*, *Jovinus*, *Maximus*, *Sarus*, &c.
 ended in the deserv'd Punishment of the
 Traytors; and thus a very formidable In-
 vasion of the *Hunns* came to Nought.]

Zosimus succeeded Pope *Innocent*, and sat in
 the *Roman Chair* two Years; as did *Boniface*,
 after him, three. *Celestinus* fill'd it next.
 He debarr'd *Rusticula*, the *Novatian* Bishop
 there, and his People, the use of their Churches.
 Till now the Men of that Principle made a
 very considerable Body at *Rome*; But it was
 impossible for them to hold up their Heads
 against the Power of the Bishops of that great
 See, who had long since exceeded their Bounds,
 and ambitiously encroach'd upon the Hierar-
 chy, as the *Alexandrian* Patriarchs had also done.
 Hence it was, that in confidence of their
 Strength, they neither allow'd those Men the
 free Exercise of their Religion, nor so much
 as the Enjoyment of their Property, † whose

† According to our Historians usual Strains in Be-
 half of the *Novatians*.

concurrence in the Faith they were well pleas'd with and commended, and whom the Bishop of C. P. not only tolerated, but treated with a very Friendly Kindness and Respect.

Upon the Death of *Sisinnius*, *Chrysanthus* was hurry'd by main force and compulsion into his Place. He was the Son of *Marcian*, *Sisinnius*'s Predecessor, bred a Courtier, in the Reign of the Elder *Theodosius*, created *Consular of Italy*, and afterwards Lieutenant of the *British Isles*, two Offices of great Honour and Importance, in which he acquitted himself extreamly well. He was come to C. P. in his declining Years, and making Interest for the Prefecture of that City; when *Sisinnius*, upon his Death-Bed, recommending him as a fit Person to succeed him, and the *Novatians* preparing to take measures accordingly, *Chrysanthus* withdrew himself. *Sabbatius* greedily grasp'd this Opportunity, and got himself consecrated (no matter for a foolish Oath he had taken a great while ago to the contrary) by some Bishops of mean Reputation; among whom was one *Hermogenes*, anathematiz'd and excommunicated by himself for his infamous Atheistical Writings. But these hasty and unwarrantable Measures of *Sabbatius* only inflam'd the People so much the more to desire and search for *Chrysanthus*, whom they found in *Bythynia*, and compell'd to accept the Government of their Church. He was a Man of a strict Life and extraordinary Prudence, and took effectual Methods

not

not only to preserve the Churches under his Inspection, but to enlarge the Number of his Party. He gave the first Example of distributing Gold * out of his own Pocket among the Poor; and receiv'd no part of his Ecclesiastical Emoluments, † except the two Loaves of Benediction every Sunday. So earnestly he consulted and acted for the Benefit and Glory of the People he presided over, that he forc'd *Ablabius*, the best Orator of the Times, to quitt *Troilus's* School, and ordain'd him Presbyter; from which Degree he was afterwards preferr'd to the Episcopat of the *Novatian* Church at *Nice*; where he likewise set up a School of *Rhetorick*. There is a very agreeable Mixture of Elegancy and Smartness in this *Ablabius's* Sermons.

The *Alexandrians* are an untractible People, and strangely dispos'd to Riots and Insurrections, one of which happen'd about this time upon a very slight Occasion, which was an irregular Diversion then much in Vogue. A certain *Scaramouch* made a Practice of Dancing and Acting upon *Saturdays* when the *Jews*, who were then very numerous in that City, and had been so from the Time of *Alexander* the Great) had most Leisure to attend the Foolery, and, indeed, found more for that, than for the Reading of their Law.

* ὀνομασθέν.

† *V. Val. in Socr. L. 7. c. 12. n. 2.*

These merry Meetings seldom ended peaceably, but produc'd many Quarrels and great Disorders, which oblig'd the Prefect, *Orestes*, to discourage them, and bring them under some sort of Regulation. This was a Restraint intolerable to the *Jews*, who were glad of all Pretexts and Opportunities to keep their Malice active, and employ'd against the *Christians*. It happen'd, upon a time, when the Prefect was in the Theater, † giving Orders relating to that Place and the Business of it, Curiosity brought many of the Bishop's Friends thither; among the rest one *Hierax*, a Schoolmaster, a Man wrapt-up in admiration of *Cyrill's* Sermons; whom the *Jews* no sooner cast their Eyes on, but they bellow'd it out aloud, That he was come thither to make Mischief, and raise a Combustion among the People. This was a handle the Prefect was ready enough to take hold of; who look'd with an evil Eye upon the Greatness of the Bishops, partly because they had been intrenching upon the Prerogative of the Prefecture, and annexing it to their own, but more because *Cyrill* watch'd and observ'd him narrowly, and div'd into all his Councils and Measures; so we may believe he did no great violence to himself, when he apprehended *Hierax*, and put him to the Torture upon the Spot. Which *Cyrill* no sooner understood he had done, but he sent for

† *V. Val. in Socr. L. 7. c. 13. n. 2.*

the People of most Note among the *Jews*, and let them know, if, for the future, they Insulted, or Injur'd the *Christians*, they should smart severely for it. The more exasperated by these menaces they only address'd themselves with the greater Spleen and Malice to do them all the hurt they could; and form'd variety of Plots and Projects for their Destruction. To mention one, which exceeded the rest; they had lay'd a Design to massacre the *Christians* one Night, from whom to distinguish themselves it was concerted, that every one should wear a Ring made of the Bark of Palm-branches. When the time appointed came they sent out their Agents to run about the Streets, and cry out that the Church of St. *Alexander* was on Fire. Upon which the *Christians* made what haste they could from every Quarter to put the Fire out; and the *Jews*, as fast as they met with them, cut their Throats. The next Morning the Bishop, who wanted not to be inform'd who were the Men that had made this Assault, came at the Head of a vast concourse of People, took Possession of the Synagogues, drove the *Jews* out of the City, and expos'd all their Goods and Effects to the People for Plunder. *Adamantius*, a Physician, one of the dispers'd, fled to *Atticus*, but soon after embracing the *Christian* Religion he return'd and settled at *Alexandria*. *Orestes*, not a little disturb'd to see the City left so empty, sent his Complaint to the Emperour, as did *Cyrell* a Relation of these
Hosti-

Hostilities of the *Jews*, and, withall, offer'd *Orestes*, the People compelling him, to come to Terms of Agreement, which the Prefect could not be wrought upon to listen to, not even when the Bishop holding out the Book of the Evangelists, by them conjur'd him to it. So the Feud continued, not a little, as Things fell out afterwards, to the Peril of the Prefect's Life. For a Combination of the *Nitrian* Monks, that had formerly learnt the Art of War under *Theophilus*, when he employ'd them against *Dioscorus*, now again rouz'd their Martial Spirit, and resolving to fight his Successor's Battles left their Cells, to the Number of Five Hundred, and enter'd the City; where, finding the Prefect in his Chariot, they came up to him, and, for the first Salute, discharg'd a Volley of ill Language at him, calling him *Sacrificer* and *Heathen*. He cry'd out to them, That he was a *Christian*, and that *Atticus*, Bishop of C. P. who had baptiz'd him, could attest it; not appealing to *Cyrill*, whom he presently suspected to have wish'd the Storm. But his Protestations were fruitless; and one of the Regiment, *Ammonius*, flung a Stone at him, which gave him such a Wound in the Head, that he was presently cover'd with Gore-blood: At sight of which almost all his Retinue of Officers of Justice drew-off, and dispers'd themselves in the Crowd to avoid the same Fate. This Hubbub brought the People together to succour their Governour; so that the Monks found

found it necessary to betake themselves to their Heels; yet *Ammonius* was not suffer'd to go off so, but they seiz'd him, and brought him before the Prefect, who, as the Law directed, put him to the Torture; which he inflicted upon him to such a Degree, that he dy'd under it. Soon after, he transmitted an Account of the whole Matter to the Emperour, and *Cyril* sent another Narrative contradictory to the Prefect's. Nay, so zealously he adhered to the Cause, that he took Care of *Ammonius's* Instrument, chang'd his Name to *Thaumasius*, magnify'd his Courage and Constancy to the People † from the Pulpit, and gave Order that he should be honour'd with the Title of Martyr, tho', afterwards, when he perceiv'd he could not impose upon more sober People, he was very well contented the Remembrance of the whole Transaction should die.

But his Misunderstanding with *Orestes* did not end here; another Tragical Accident blowing it up again into an open Rupture. There flourish'd, at this Time, a famous Philosophical Lady at *Alexandria*, *Hypatia*, the Daughter of *Theon* the Philosopher; more conversant and accomplish'd in all those Parts of Knowledge than any of the greatest Professors and Masters then Living, insomuch that

† ἐπ' ἐκκλησίας possibly may signify, in the Church's Cause.

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She was chosen Preceptress of the *Platonick* School in that City; and so much esteem'd and admir'd for her incomparable Learning and Sense, that all Persons, whose Studies and Inclinations lay towards Philosophy, apply'd themselves to her for the Benefit of her Instructions and Dictates; and authoriz'd by the Respect and Reverence her singular Character challeng'd and commanded to bear the other Sex Company upon the most publick Occasions, and sometimes to make Visits to the Magistrates, without Violence to her Modesty, or Prejudice to her Reputation. *Orestes*, particularly, had her Conversation often; whence the Infernal Enemy took Occasion to blow a Jealousy into the Minds of some of the *Christians* among the Populace, that she kept the Contest alive between their Bishop and their Governour; and there were those among them who were seiz'd with such a vehement and flaming Frenzy, that, led-on by one *Peter*, a Reader, they lay'd Hands on the Woman, finding her in the Streets, dragg'd her to the *Cæsarian* Church, Strip'd her, ply'd her with the Tortures of the Shells 'till they kill'd her, and then tore her Body to Pieces, and burnt her Limbs. A particular Crime, which entail'd a foul stain upon *Cyril* and his Church,

† ὁσεάνοϊς.

and

and was committed in the fourth Year of his Episcopat, in the Time of *Lent*, in the Tenth of *Honorius*, and * the Sixth Consulat of *Theodosius*.

Chrysanthus, the *Novatian* Bishop, dying seven Years after his Ordination, upon the Twenty-Sixth of *August*, *Monaxius* and *Plinthas* Consuls, was succeeded by *Paul*, one that, heretofore, had kept a *Latin* School, but had lay'd that Employment aside, preferring an Ascetick Course of Life before it, and forming a Society of those whose Religious Resolutions dispos'd them the same Way, very analogous and answerable, in all the Acts and Exercises of Mortification, and the Offices of Humanity and Charity (as particularly in that of interceeding for Malefactours, which *Paul* often did with very good Success) to the Anchoretick Model in the Solitudes. It happen'd that a Rascally *Jew*, who had made a Penny of going about to the *Christians* of all other Denominations, and receiving their respective Baptisms, apply'd himself, in the last Place, to *Paul*, who commended his good Purpose and Desire, but refus'd to gratify him 'till he was duly instructed in the Faith, and had Fasted several Days. The *Jew* by no Means relishing the latter Condition, express'd more Eagerness than ever to be brought to the Font; in Order to

* See Val. upon the Place.

which *Paul*, unwilling to discourage him, or try his Patience too far, provided him his † White Vestment, order'd the Font to be fill'd with Water, which, by that Time they were come to it, they found all vanish'd. The Bishop and the Company concluding it had pass'd thro' the Pipe, or Passage, made to carry it off, had the Hole stopp'd, and then the Font fill'd again. But when he approach'd it a second Time with his Catechumens, he found it as empty as before. At which *Paul* told the Man, *He either was a Cheat, or else had receiv'd Baptism before, and did not know it.* And the Truth of the Matter soon came to Light, there being in the great Crowd of People which this astonishing Sight brought together, a Person who knew the Jew, and that *Atticus* had baptiz'd him.

Vararanes, Successor to *Isdigerdes* in the Persian Monarchy, at the Instigation of the *Magi*, exerted himself in a Fierce and Barbarous Persecution against his *Christian* Subjects.

[There would be much more
T. L. 5. c. 39. of Horrour and Tedioufness than Entertainment to enumerate and describe to the Reader all the several Methods, and Arts, and Engines of Torture and Cruelty that were then made Use of: Such as Flaying the Skin off their

† *καμπέαν ἰδίτηα.*

Hands,

Hands, their Backs, and their Faces. Some, after they had bound them, or rather corded them up with Ropes, from Head to Foot, they tormented by Fastning all over their Bodies Pieces of Reeds or Cane, half broken, so as to take Hold of their Skin, and then Snatching them off again, and the Flesh they had hold of along with them. Another of their Inventions becoming the most exquisite Inhumanity was this; They dug Pits, or Trenches, which they liberally lin'd and dawb'd the Sides of with Grease or Suit, and in these they laid the blessed Champions of the Faith, bound Hand and Foot, to be devour'd by Rats and Mice, and all other Sorts of Vermin, with which they stor'd these inviting Repositories, and which feasted upon the Bodies, renewing and increasing the sad Pain and Anguish the Martyrs endur'd as often as Hunger prompted them, till God releas'd his Servants from their Misery; and afterwards Eating up the dead Remains of them. And yet, as much as human Nature starts at the very Representation of these and other such like Violence, some of them worse than these the Sufferers were so far from being frightened or shrinking at, that they very eagerly and ambitiously expos'd themselves to them, and, as it were, run to meet them. Among these a Gentleman of illustrious Birth and Quality, whose Name was *Ormisdas*, was a very memorable Instance; who, being commanded by the

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King

King to renounce his Christianity; made Answer, That what his Majesty requir'd of him was both highly Unjust and Impolitick. If, said he, your Majesty should prevail upon me to turn Traytor against Heaven, and abjure God himself, how can you expect I should retain any Sense of Duty or Obedience to you, who are but a Mortal King? And if no Favour ought to be shewn to those that Deny or Oppose your Title, and Apostatize from their Allegiance to their Rightful King: Of how much greater Punishment shall he be thought worthy, that revolts from his God, and turns Rebel against the Great Sovereign and Governour of the Universe? The King, not at all affected with the Cleanness and Reasonableness of these Consequences, depriv'd him of his Estate and Honours, stript off all his Cloaths, allowing him only a Covering to go round his Middle, and sent him away to his Army to lead Camels in that naked Condition. Some Days after, looking out of his Window, he beheld the noble Confessor miserably scorcht with Heat, and cover'd with Dust; and a Man of Ormsdar's high Extraction in such deplorable Circumstances was a Spectacle so shocking to the King, that he call'd him to him, and gave him Liberty to wear a Shirt, and supposing that, between the Smart he had felt, and the Favour of this Abatement of his Misery, his Resolutions would be somewhat cool'd, he ask'd him, Whether he thought he had not now been Obstinate long enough

enough, and whether 'twas not yet Time to renounce the Carpenter's Son. Upon this, *Ormisdas* tore the Shirt in Pieces, and flung it at the King's Feet, replying with a true Christian Zeal and Warmth, *Sir, if that is what you aim at, to bribe me out of my Religion with a Rag, take back your Benefaction, and enjoy your self in your own Impiety.* The Bravery of this pious Resentment convincing the King that the Man was no way to be stagger'd, nor to be trick'd, than frightened out of his Religion, he banish'd him his Dominions, as naked as he had condemn'd him to the Camels. There was one *Benjamin* a Deacon at this time laid in Chains, whose Liberty a *Roman* Embassadour, that happen'd to be sent at this time into *Persia*, obtain'd of the King upon Condition, that *Benjamin* should promise he would never preach or vindicate his Religion to any of the *Magi*. *Benjamin* being releas'd, the Ambassadour, who had undertaken that he should conform himself to the King's Pleasure as far as that Condition went, importun'd him to forbear such dangerous Attempts hereafter. He reply'd, That he thought it his Duty to be communicative of that Evangelical Light he had receiv'd; and, that he dreaded the Sentence which the Scriptures declares awaited those who hid their Talent in a Napkin. However, the King gave order for his Release, not knowing what had pass'd between him and the Ambassadour; and he was no sooner

at Liberty, but he return'd to his Employment of making Converts, in which, when he had gone on a whole Year, the King being inform'd of it, had him brought before him, and commanded him to deny his God. Pray, Sir, said he to the King, *What would you think any Subject of yours deserv'd, who disclaim'd and disown'd all Duty and Deference to your Majesty, and put himself under the Protection of a Foreign Power? To die,* said the King, *and the Death of a Traytor too.* And what then, said the Confessor, ought he to suffer, who turns Fugitive from the Almighty Power that gave him his Being, and preserves him in, it setting up one of his Fellow-Creatures for his God, and transferring the Homage of his Adoration? The Severity and Plainness of these Questions enraging the Prosecutor, he order'd a Piece of Cane, sharpen'd to a Point, to be run under every Nail both of his Hands and Feet; and when he found him Proof against, and absolutely un-affected with the exquisite Pain which must accompany such a Torture, he added yet a severer, ordering one of these sharp Reeds to be thrust up the Passage of his Privy-Parts, and there mov'd it backward and forward; and to improve and compleat the Noble Confessor's Agonies, he impal'd him upon a large Branch of a Tree, ragged with the Boughs upon it, which kindly deliver'd him out of his Misery.] The Rage of this dreadful Persecution, [(which T. L. 5. c. 39. afforded Instances of Suffering

enough

enough to make a large Martyrology)] was such as forc'd the *Christians* to flie the Country, and implore Protection, and Relief from the Empire. *Atticus* particularly pitt'y'd their Case, and did them all the good Offices he could, letting the Emperour know how Calamitous their Case was. These Men the King of *Persia* demanded to be sent back as Fugitives, or Revolters. The Emperour refus'd to deliver them up, not only for that they had put themselves under his Protection, but in regard of the great Cause that had oblig'd them to do so: Which, in Conjunction with two very provoking Insults and Affronts he receiv'd, at the same time, from the *Persian* Monarch, who seiz'd upon the Effects of the Merchants of the Empire, and having hir'd Labourers of the Empire to Work in the *Persian* Mines, kept them as Prisoners, brought on a very terrible War. The Emperour begun it with an Army under the Command of *Ardaburius*, who invading *Persia* on the Side of *Armenia*, wast'd and ruin'd *Ararena*, one of the *Persian* Provinces. *Narsæus*, *Isdigerdes's* General, march'd against him. They fought, and *Narsæus* was beaten; who, afterwards, to ballance his Loss, and repair his Reputation, projected to march into *Mesopotamia*, and fall that Way into the Imperial Territories. But *Ardaburius* smelt out his Design, and got thither before him. *Narsæus* finding himself prevented, when he was come to *Nisibis*, situate in the Borders of
both

both Empires; but belonging to the *Persian*, sent a Challenge to *Ardaburius* to come to a Battle, and to agree with him the Time and Place of Action; to which *Ardaburius* return'd answer, *That it was not for Narſaus to tell the Roman Emperour when they were to Fight.* The Emperour, tho' he neglected not human Means, for he sent *Ardaburius* a large Body of fresh Forces, yet repos'd his chief Hope and Confidence in the good Providence of God, which he found propitious, not only in the Event, but in an extraordinary Presignification of it, by an appearance of Angels, that were commission'd to guide and govern the Motions of this War, as they told some Travellers that were upon the Road to C. P. whom, also, they commanded to tell the People they were going to, that they should recommend themselves with fervent Devotion to Heaven, and not doubt of a good Issue. A comfortable and animating Message both to the City and the Army which now lay before *Nisibis*, and had far advanc'd the Siege; which the King of *Persia*, especially after the Ravage that had been made in *Ararena*, thought it would be very dishonourable not to make the Imperialists desist from; but yet he had not the Courage to enterprize any thing towards it, with all the Force he could make, till he was secure of the Assistance of *Alamundarus*, King of the *Saracens*, a Martial Prince, who joyn'd him with a prodigious Army, and assur'd him he would deliver his Enemies
all

all Prisoners into his Hands, and put him in Possession of the Syrian *Antioch*. But an Alarm from the immediate Hand of God, who was pleas'd to terrifie them with a suddain and astonishing Rumour, That the whole Imperial Army were ready to fall in, Sword in Hand, upon them, hurry'd his *Saracens* away in such a strange Confusion and Desperation, that they rush'd, without throwing off their Armour, into the *Euphrates*, which swallow'd up about an Hundred Thousand of them. On t'other Hand, the Imperialists that had invested *Nisibis*, hearing the King of *Persia* was advancing with a numerous Train of *Elephants*, burnt their Battering-Engines, and retir'd into the Imperial Dominions. A Relation of what afterwards pass'd in the Course of this War, which *Vitianus's* totally Routing, and Ruining the Remains of the *Saracens*, would carry me too far out of my Way, and therefore I omit it.

† *Theodosius*, notwithstanding the Advantage by God's especial Intervention, lay thus evidently on his Side, yet was willing and desirous to come to a Peace, which he furnished *Helion*, a Favourite of his, with a Commission, and Instructions to transact and conclude. *Helion*, arriving at the Imperial Camp, dispatch'd away *Maximin* before him, one of

† The Story of *Palladius* c. 19. I take no Notice of, as being, I think, utterly foreign to the main Purpose.

Ardaburius's

Ardaburius's Council, a Man of great Worth, and a commanding Eloquence, who told his *Persian* Majesty he came to treat a Peace with him, from the Imperial Generals, not from the Emperour himself, who, he said, was perfectly unappriz'd that any such War was on Foot, and as soon as he heard of it, would so far Despise it, as only to make himself Merry with it. The King, whose Army was now reduc'd to great Want of Necessaries, gladly inclin'd to accept the Motion; till that Body of his Forces, which bear the distinguishing Name of the *Immortals*, consisting of about Ten Thousand very choice Men, brought him to suspend all Thoughts of a Treaty, till they had surpriz'd, and try'd their Strength upon the Imperialists, who, they knew, lay careless and secure. The King took their Advice, confin'd *Maximin*, and sent out his *Immortals* upon the Enterprize propos'd; who, approaching their Enemy's Camp, divided themselves into two Bodies, one of which only appear'd, pursuant to a Design they had laid of surrounding, or intercepting a part of the *Roman* Army, who no sooner, at that Sight, drew up in Order of Battle, but the lurking Party came out of Ambush upon them on a suddain: And this Stratagem might have sadly Distress'd the Imperialists, and intangled them in very desperate Circumstances, had not the good Providence of God brought, at the Instant when they were going to Engage, another Army of the *Romans* in sight, commanded

ded by *Procopius*, a Lieutenant-General, who immediately attacking the *Persian* Rear; those that were ready to surround, were themselves surrounded, and all cut in Pieces. Under the same Execution fell the whole seperate Body of Ambuscaders. So signally, in that Day, the great Distributer of Justice aveng'd the Blood of his Saints. *Isidigerdes* receiving the News, order'd *Maximin* an Audience, and dissembling his Knowledge of what had pass'd, let him know, by way of Compliment, that tho' he had no reason to be afraid of all the Power of the *Roman* Empire, yet, for his sake, whom, for Wisdom and Conduct, he preferr'd to all his Fellow-Subjects, he was ready to agree to a Peace; which was concluded, and with it the Persecution of the *Christians* in *Persia*, in *Honorius's* Thirteenth and *Theodosius's* Tenth Consulat.

The Piety and Charity of *Acacius*, Bishop of *Amida*, have contributed to render this War the more Memorable, who, when the Prisoners taken in the Ravage of *Ararena*, in the Number of about Seven Thousand Men wereready to perish for Want and Hunger, calling his Clergy together, propos'd the Converting the Plate of his Church (the Donations of those that had receiv'd Baptism there) into Money, to redeem and support those poor Wretches. The Thing was done accordingly, and so manag'd by his Direction, that, besides their Ransom and their

their Maintenance for some time after, there was Provision enough too to bear their Charges Home. The King of *Persia*, whom their Sufferings had affected with no small Concern, was wonderfully charm'd and oblig'd by this generous Action of *Acacius*, and, we are told, requested of *Theodosius* to let him have a Sight of this extraordinary Man; which was granted him. The happy Issue and Composure of this War produc'd a plentiful Crop of Panegyritical Performances; among others, an Heroick Poem from the Empress's Pen, who was the Daughter of *Leontius*, † Professor of Philosophy and Polite Letters at *Athens*, furnish'd by her Father with all sorts of Learning, and when she was design'd for the Emperour's Bed, converted to Christianity, and baptiz'd by *Atticus*, who, upon her Initiation, gave her the Name of *Eudocia* instead of *Athenais* which she had before.

And here, neither byas'd by the selfish or ambitious Prospects of some, nor tickled with that Vanity which sets others a writing on this Subject, let me draw our excellent Emperour's Character in plain and honest Colours. The Dignity of his Birth did not render him (as too often it does young Princes) Inconsiderate and Indocil, but his Prudence and Management were always such as could not only be expected to result from

† τὸ σοφιστῶν ἀδελφὸν.

long

long and general Observation and Experience: Hardships and Mortifications were familiar to him; he was very chearful and easy under the Rigours of Heat, and Cold, and Fasting, especially at Times appointed by the Church; his Exercises of Devotion turn'd his Palace into a Sort of Monastery; he and his Sisters (of whom more hereafter) dedicated the first Fruits of the Morning, every Day, in Antiphonal Hymns to God; he had imprinted the Holy Scriptures entirely in his Memory, and discours'd with Bishops, as if he had been one himself; no Body could take more Pains in Collecting Copies of, and Comments upon the sacred Text; postponing the purely Speculative and Technical Part, he shew'd himself a Master of the Practice of Philosophy, particularly in those four fundamental Virtues of it, Sobriety, Patience, Clemency, and Meekness; he was never surpriz'd into any passionate or vindicative Sallies; being ask'd, Why he never put any Traytor to Death, he reply'd, *He wish'd it were in his Power to recall them out of their Graves.*: And to another that put the same Question to him, *'Tis an easy Thing,* said he, *for a Man to be sent out of the World, but only He that made him can bring him to Life.* Hence it was, that, as certainly as any Malefactor was condemn'd, he sent him his Pardon before he came to the Place where he was to suffer. Upon Occasion of entertaining them with a publick Hunting, or Chase,
in

in the Amphitheatre, the People were clamorous for a Tryal of Skill between a Man and a Wild Beast; but he soon shut their Mouths, by telling them, 'Twas not his Way to mingle Innocent and generous Recreations with Inhuman and Savage Executions.

His sincere and fervent Piety excited in him, of Course, a profound Esteem and Reverence for all God's Ministers, especially those whose Life and Behaviour were eminently such as became their Function. Thus, upon the Death of the Bishop of *Hebron*, 'tis said, he desir'd to have his Cassock, and tho' it was but a very ordinary one, he wore it, flattering himself 'twould convey a Portion to him of the late Proprietor's Piety. But how tender

T.L. 5.c. 37. and filial a Deference he pay'd to the Ecclesiastical Authority appears hence yet further. A certain Monk, not over-stockt with Modesty and good Manners, having often begg'd some Favour, or Boon of him without Success, in Revenge, had the Impudence to pronounce a Sentence of Excommunication upon him; after which, the next Time the Emperour came to Dinner, he would not allow himself to take one Morfel 'till the Sentence was reverst, in Order to which, he desir'd the Bishop, by one of his Domesticks, to lay his Commands upon the Monk to take it off. And tho' the Bishop told him, That that saucy inferiour Ecclesiastick had no Power or Authority to Excommunicate him, and that he was no more

Excommu-

Excommunicated than himself, yet he would not be satisfy'd 'till the Monk, after much Intreaty, was prevail'd with to come and revoke his pretended Sentence. And such was this admirable Emperour's Favour and Zeal for the Honour of God, and the Establishment of Christianity, that he promulg'd a Law for demolishing utterly as many Idolatrous Temples as were yet standing, giving this Reason for it in the Rescript itself, that, not the least Monument, or Footstep of the Impiety and Superstition of their Fathers might descend to Posterity. And how acceptable this religious Temper, and these Efforts of Angelick Love were to God, we may learn from the signal Successes and Deliverances he sent him.

[Thus, in both the *Persian* Wars, Providence rescued him in a very memorable and extraordinary Manner. For, in the latter, the *Persians* breaking the Peace, and Surprising the Provinces that lay near, with a very sudden Irruption, at a Time when all the Emperour's Generals and Forces were employ'd elsewhere; the Hand of Omnipotence shower'd down such Torrents of Rain, and Volleys of large Hail-Stones in their Way, that in Twenty Days Time they were not able to march two Miles and a half, so that a military Force arriv'd soon enough to stop their Progress and defeat their Designs. In the first *Persian* War, the Enemy having lain before the City of *Theodosiopolis* above a

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Month,

Month, and pressing the Siege with all possible Vigour, and all Sorts of Engines and Machinations, and the *Roman* Generals thinking it too hazardous to attempt the Relief of the Place, so that the Town was given over for lost; the Bishop there, the Venerable *Eunomius*, undertook the Rescue and Preservation of it, which was thus effected. One of the *Persian* Generals or *Reguli* vomiting forth Blasphemy and Outrage against the Majesty of Heaven in the Language of *Rabshakeh* and *Sennacherib*, and bel-
lowing loud Threats against the Temple of God, which he vow'd he would consume to Ashes; the Bishop order'd a *Balista*, (one of the old Engines in War for Slinging Stones) which carry'd the Name of *St. Thomas* the Apostle, to be plac'd conveniently upon one of the Ramparts, and having charg'd it with a very large Stone, in the Name of that God to whose Honour such Violence had been offer'd, he order'd the Engineer to do his Duty; which he did to good Purpose, so that the Stone directly flew in the Face of the Blasphemer, dash'd his Head to Pieces, and scatter'd his Brains round about upon the Ground. So visible a Stroak and Interposition of an Almighty Power cast the *Persian* King into so great a Consternation, and so dash'd all his Hopes of obtaining any Advantage against the *Romans*, that he was glad to conclude a Peace with them.

It happen'd once that, in very inclement
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and unseasonable Weather, yielding to the Importunities and Impatience of the People, he permitted the usual Games and Festivities of the *Circus*, which was no sooner full, but there fell a violent Winter-Storm. At this the Emperour order'd the People to turn their Mirth into Supplications; who address'd themselves immediately to Hymns of Deprecation, the Emperour himself (divested of his Imperial Ornaments) doing the Office of a Precentor. And God was pleas'd to notify his gracious Acceptance of their Prayers by sending a suddain Calm, and a very fruitful Year. In Time of War he had Recourse to the same pious Expedient, and found the same good Effects and Fruits of it.

[This Young Emperour had Three Sisters also very Young, *Pulcheria*, *Arcadia*, and *Marina*. *Pulcheria* S. L. 9. c. 1, took upon her a Vow of perpetual Virginity at Fifteen

2, 3.

Years of Age, and perswaded her two Sisters to do the same. In her Brother's Minority she made his Education, and the Welfare of the Empire her more especial Concern, and was excellently qualify'd for it by the natural Endowments of her Mind, and by the acquir'd ones too; for she spoke and wrote Greek and Latin with admirable Facility and Elegance; And the Empire flourish'd very remarkably under the good Influence of her Councils and Directions; the Reputation and Praise of which she endeavour'd as much as she could

to derive upon her Brother, whom she took all the Ways and Methods possible to make an accomplish'd, a prudent, and a pious Prince. She train'd him up especially to a true knowledge and a sincere love of Religion and Religious Men, and we thank her Prudence and Activity that the Modern Heresies have since her time been so much out of Countenance. Her Works of Piety, especially the Churches, Hospitals, and Religious Houses she has built, and her Charitable Donations and Benevolences speak themselves to much more advantage than I can speak of them; and so acceptable are her devout and frequent Addresses to the Divine Majesty, that not only her Petitions are granted in the Happiness of the Event, but her Sollicitude remov'd by previous Notifications of it to her. Among these extraordinary Vouchsafements was the wonderful Discovery of the Relicks of the Forty Soldiers who suffer'd Martyrdom under *Licinius* at *Sebastia*; which she was favour'd with by the Direction of *Thyrusus* the Martyr, who came three times in a Vision to her for that purpose; and by an appearance also at the same Time of the Forty Martyrs themselves, array'd in white and shining Robes. Her Sisters observ'd the same strict and religious Course of Life with herself, bestowing their Money largely in Works of Piety and Charity, and the greatest Part of their Days and Nights in Devotional Exercises and Processions, and were so much
afraid

afraid of those idle Vacancies, which are look'd upon as the Priviledge of Greatness, that they spent their Intervals in fine Weaving and Needle-Work, and such kind of Employments as are the usual Province of that Sex.]

Honorius dying upon the Fifteenth of *August*, *Asclepiodotus* and *Marinianus* Consuls, *Theodosius* thought fit, for the present, to keep his Death conceal'd, and sent some Forces, with as little Noise as he could, to *Sylona*, to prevent any seditious or invasive Attempts that might be made in the West. But yet this Precaution did not keep one *John*, President of the Imperial Secretaries, from assuming the Imperial Title, and soliciting *Theodosius* to admit him his Colleague; instead of which the Emperour confin'd his Legates, and sent his General *Ardaburius* to answer him in another Way; who Sailing from *Salona* for *Aquileia* was driven, by a Tempest, into the Usurper's Hands; and this Accident fill'd him with a firm Perswasion and Confidence that now the Emperour would readily comply with his Demand.

The Emperour, and the Army were fill'd with Grief and Sollicitude under the Apprehension of the General's Danger, especially *Aspar*, *Ardaburius*'s Son, till by the Guidance of an Angel, in the Habit of a Shepherd, God was pleas'd so to order it, as to bring him, and the Forces that were with him over a Bog that had never been pass'd before, to *Ravenna*, where

the Usurper then was, and his Father with him, and where, without any Opposition or Difficulty, they seiz'd the one, and rescued the other. It happen'd the Emperour receiv'd the News of the Traytour's being taken and punish'd according to his Demerit, as he was Entertaining himself and his Subjects in the *Circus*, where, upon a short and pious Exhortation from him, they presently broke up from their Diversion, and went, the whole City, in a Body together, Singing Psalms, and Songs of Thanksgiving, in solemn Procession to the Church, where they continued employ'd in the same Manner the whole Day.

This early Usurpation was a sufficient Admonition to the Emperour to provide himself a Colleague for the West; which he did in the Person of his Nephew *Valentinian*, then but a Child, Son of *Constantius* (who had been receiv'd by *Honorius* into a Partnership of his Empire, but dy'd soon after) and of *Placidia*, Daughter to *Theodosius* the Great, in whom he vested the Regency. As he was upon the Way into *Italy*, in Order to this Young Prince's Investiture, whom he had already created *Cæsar*; and to settle and secure the Fidelity and Loyalty of the Subjects of the Western Empire, he was stopp'd by Sickness at *Thessalonica*; which oblig'd him to send his Nephew the Imperial Crown, and return Home.

Atticus was all this while employing his
good

good Talents of Prudence and Preaching in the Service of the Church, among other things taking measures to compose the Feuds, and close the Breach that had happen'd and held so long upon St. *Chrysostom's* Account, by inserting his Name in the Diptychs. His Charity and Beneficence extended to Churches beyond the Bounds of his Patriarchate; an instance of which we have in the Hundred Pounds he sent to *Calliopius*, a Presbyter of the Church of *Nice*; directing him to make Men's Necessities, and not their Principles and Opinions, the Motive of his Distribution, and the Rule or Measure to proportion his *Quotas* by. He put an End to an insolent practice of the *Sabbatian Novatians* (who having translated their Master's Remains from the Isle of *Rhodes*, where he dy'd an Exile, frequented his Grave to do Honour to his Memory) by removing the Body, and burying it elsewhere. Some People remonstrating to the Liberty the *Novatians* were allow'd, of holding their separate Assemblies under his Nose; he reply'd, they had been all along Fellow-Sufferers with the Catholics in Defence of † the same Faith. Understanding from *Asclepiades*, a *Novatian* Bishop, that he had held that Office for the Space of Fifty Years he told him he was a happy Man that had

† i. e. In Opposition to the Arians, and all Adversaries of the Divinity of the Son or the Holy Ghost.

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been exercised for so long a Time in so
good a Work. In some Discourse that pass'd
between them, he told the same *Asclepiades*,
He was an Admirer of *Novatus*, tho' he could
not have a good Opinion of the *Novatians*.
The former, he said, did as himself would
have done, in refusing to communicate with
Apostates; but the latter, he could by no
means allow to do well, in Excommunicating
their Laymen for every little Fault: To which
Asclepiades reply'd, *That the Scripture mention'd*
many other Sins unto Death, besides Idolatry; and that
the Remission of them was to be left to God's ex-
*traordinary Mercies; and * that all the Difference*
was, other Churches excluded only the Clergy their
Communion for the Commission of them, whereas
the Novatians subjected the Laity to the same
Discipline. *Atticus's* Death (of which he was
so appriz'd, that, leaving *Nice*, he told *Calli-*
opius, If he did not come to C. P. before *Aut-*
umn, he would not find him alive) happen'd
in *Theodosius's* Eleventh and *Valentinian's* First
Consulat, on the Tenth of *October*, in the
Twenty First Year of his Episcopat. *Theo-*

† *More Footsteps of our Author's too favourable*
Opinion of the Novatians.

* *The learned Annotatour, instead of his Note upon*
this Place, or, at least, Part of it, might rather have
solv'd the Difficulties and Singularities imply'd in it,
by supposing it a Misinformation some Novatian or other
had impos'd upon the Historian with.

dofius

dofius arriv'd from *Theſſalonica* one Day too late to be preſent at his Obſequies.

'Twas now conteſted who ſhould ſucceed *Atticus*. Interests were made for *Philip*, and for *Proclus*, both Preſbyters. But the Body of the People declar'd loudly for *Sifinnius*, a Man of the ſame Order, whoſe Cure lay in a Part of the Suburbs of C. P. call'd *Élaa*. His very exemplary Piety and Charity recommended him to their Affections; and he was ordain'd on the Twenty Eighth of *February*, in the Twelfth of *Theodoſius* and the Second Conſulſhip of *Valentinian*. An Ordination, which *Philip*, his Competitour, has ſtrangely traduc'd and misrepresented in that voluminous, rhapsodical, pedantick, inelegant, confus'd Work, which he calls his *Chriſtian Hiſtory*, conſiſting of almoſt a Thouſand Tomes or Parts, half of every one of which is waſted in the Argument, or Contents. The ſame *Philip* alſo wrote a Confutation of *Julian* the Apoſtate's Books. It muſt be confeſs'd, he ſtudy'd hard, and collected himſelf a very large and noble Library, made up of all Variety of Learning. His Attendance on *St. Chryſoſtom* had prov'd an Occaſion of his Advancement to the Office of Deacon. The Place of his Nativity was *Side* a City of *Pamphylia*, the ſame with *Troilus* the Sophiſt's, to whom he would have had it believ'd he was Related. But to return.

A Vacancy falling in the Church of *Cyricus*, *Sifinnius* ordain'd *Proclus* into it; notwithstanding

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withstanding which, the People of the Place,
when *Proclus* was now going to set out upon
his Journey thither, got another Bishop set
over them, one *Dalmatius*, a Monk, in De-
fiance to † a Law, or Canon, which plac'd
the Election in the Bishop of *C. P.* pretending
that Law, or Canon, was no longer in Force
upon the Decease of *Atticus*. *Proclus* could
not help himself, but continued at *C. P.*
where he gain'd immortal Honour by his
excellent Sermons. *Sisinnius* had not held
the Chair two Years, when he departed this
Life, on the Twenty Fourth of *December*,
Hierius and *Ardaburius* Consuls. He was a
plain, open Man, and not at all qualify'd for
Business, or Intreague, or the Subtleties of
Politicians.

The Friends of *Philip* now again solicited
his Advancement to the Chair of *C. P.* and
those of *Proclus* very industriously strove to
obtain that Dignity for Him. But their Ma-
jesties, to discountenance and check the Am-
bition of aspiring Men, thinking it better to
make choice of a Stranger, sent for one *Nes-
torius* from *Antioch*, a Native of *Germanicia*,
One that Preach'd elegantly and loud, and
was in good Esteem for strictness of Vertue.
He was ordain'd on the Tenth of *April*, in
the Consulship of *Felix* and *Taurus*; and in
his very first Sermon gave a Specimen (as all

† V. Val. in loc.

discerning Men understood it) of his hott and haughty Temper, in those well-known Expressions which he us'd to the Emperour, *Do you take care, Sir, to let me have this lower World well clear'd and scour'd of Hereticks, and I will recompense you with the Glories and Felicities of that Above. Do you stand by me in extinguishing Heresie, and I'll make good your part against the Persian.* He had not been five Days in Office when, attempting to demolish the *Arian* Church, where those People met privately, and by stealth, for their Devotions, he incens'd them to such a height of desperation, that they set Fire to it themselves, which consuming not only the Church, but some Houses adjoining, a Tumult insued, which must have been of very fatal Consequence, had not God's Special Providence lay'd the Tempest asleep. These; and the like violent Proceedings also against the *Novatians*, (whose Bishop *Paul* incurr'd his high Displeasures by the Fame of his Piety) got *Nestorius* the Name and Character of an Incendiary. As for his cruelty to the *Quartadecimans* in *Asia*, *Lydia*, and *Caria*, and the Tragical Effects of his furious Management in the Commotions that happen'd at *Miletus* and *Sardis*, let them be bury'd in Oblivion. 'Tis enough to take no further notice of him and his Actings at present, than that their Majesties found it necessary, in good time, to advise him to take milder Measures.

About this time the *Burgundians*, a plain peaceable

peaceable sort of People, that live on the other Side of the *Rhine*, and get their Livelihood by Mechanick Employments, being invaded with great violence and devastation by the *Huns*, and perceiving their Case desperate, with regard to all human Means, bethought themselves of recommending it entirely to the Case of some Divine Power; in the Choice of which they were easily resolv'd by the Consideration of the Protection and Blessings the Subjects of the Empire enjoy'd under their Deity; and so betook themselves to a certain Bishop in *Gall*, who, after they had spent Seven Days in Fasting and learning the Elements of the Christian Faith, baptiz'd and dismiss'd them. And their Religious Policy answer'd their Expectation, for *Optar*, the *Hunnish* King, dying suddainly of an excessive Meal, Three Thousand of the *Burgundians* fell upon their Enemies vastly superiour in Force, as appears from the Number of the Slain, which was about Ten Thousand, and utterly routed them. A Victory, which has ever since preserv'd that People very serious in the Belief and fervent in the Profession of *Christianity*.

Barba, the *Arian* Bishop, dy'd on the Twenty-Fourth day of *June*, in *Theodosius's* Thirteenth and *Valentinian's* Third Consulship; and *Sabbatius* succeeded him.

Nestorius still went on, under pretence of a Religious Zeal, to gratify his Humour and
Passion;

Passion; among the Instruments of which he employ'd *Antony* Bishop of *Germa* in *Hellepont*, who, in Obedience to the Commands of his Master harasing and irritating the *Macedonians* into Desperation, lost his Life by the Hands of their Assassins. Upon which *Nestorius* perswaded their Majesties to take from them their Churches in *C. P.* at *Cyricus*, and elsewhere. Nevertheless these warm and vigorous Proceedings reduc'd some of them to a sober Mind and the Catholick Faith. Which yet *Nestorius* now blindly run a Tilt against with as much Heat and Activity as he had contended, or at least seem'd to contend, for it before. The Occasion was this: *Anastasius*, a Presbyter, whom he had brought with him from *Antioch*, his Bosom Confident and Counsellour, having these Expressions in a Sermon, *Mary ought not to be call'd the Mother of God. Mary was a Woman, and God cannot be born of a Woman*, strangely surpriz'd and scandaliz'd his Audience, Clergy and Laity, who had never, 'till now, been taught to sever the Humanity of *Christ* from his Divinity; and occasion'd a publick Disturbance in the Church, which *Nestorius*, instead of appeasing, increas'd and blew up into a terrible (and at length general) Confusion and Combustion, by undertaking and perpetually plying the Discussion of the Point, in which he vindicated his Favourite *Anastasius's* Positions, and declar'd eagerly and obstinately against the
Word

Word Θεοτοκος, (*the Mother of God.*) † which single Word seems to me (who have endeavour'd to inform my self from his Friends, and read over all his Writings, and am as ready to justify him where I can justify him, as to accuse him where I cannot) to be the only thing he quarrels at; tho' I know it has been generally thought he was of the same Mind with *Paulus Samosatenus*, *Photinus*, the *Manichees*, and *Montanists*; whereas, in his Homilies, he plainly asserts the proper Existence and Personality of the Son. That which betray'd him into this Heterodox Singularity, was the want of that Knowledge and Learning, which his natural good Parts and Eloquence made not only other People but himself imagine he had; insomuch that preferring his own to the Understanding and Authority of all the Ancients, he troubled himself very little with any of their Writings. Otherwise he must have known, That that Text of *St. John* in his first Epistle, c. 4. v. 3. was read in the ancient Copies thus, *Every Spirit that divides Jesus from God, is not of God*; which, we are told by the old Expositours, was alter'd to what we now find it by those that were for splitting the two Natures. This Authority of *St. John's* was a

† This is hardly consistent with some Passages the Reader will find in the Sequel of this Story.

plain and sufficient Foundation for the Ancients to stile the Blessed Virgin the Mother of God; for *Eusebius* to say (in his Third Book of the *Life of Constantine*) that God condescended to be Born for us, that Bethlehem was the Place of his Birth, &c. that, therefore, the Empress Helena had magnificently endow'd and adorn'd the Ruins of the Stable where the Mother of God brought him forth; and for *Origen* to enter into so large an Enquiry in the First Volume of his Comment upon the Epistle to the *Romans*, how far and in what Sense she is call'd the Mother of God.

A dismal Omen or Prognostick of the sad Evils that were now coming upon the Church happen'd, at this time, in a very Sacrilegious and Sanguinary Prophanation of the great Church at C. P. whither, the Slaves of a certain Nobleman, Barbarians, fled for Sanctuary from the Fury and cruelty of their Master, and planting themselves at the Altar with their drawn Swords, for several Days together cut off all access to it, 'till having kill'd one Clergyman, and wounded another, they concluded this execrable Scene of Violence and Despair, by putting a Period to their own Lives.

The Emperour soon found it necessary to have the Dispute occasion'd by *Nestorius* decided in a General Council, which, for that purpose, he summon'd to *Ephesus*; whither, immediately after *Easter* (in the Consulship of *Bassus* and *Antiochus*) repair'd *Nestorius*, a prodigious

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digious Concourse of People following him. A good Number of Bishops were already there; yet *Cyril of Alexandria* did not arrive 'till *Whitsuntide*, and *Juvenal of Jerusalem* not 'till after him. *John of Antioch* made it his business to create delays, and keep away as long as he could; but the Bishops, after their Patience had been sufficiently try'd, not thinking fit to wait for him any longer, the Cause was brought under Examination. *Cyril of Alexandria*, who had no good Understanding with *Nestorius*, begun the Debates, and in such a Manner as he thought would sufficiently mortify and damp his Enemy. And many of the rest asserting, That *Christ* was God, *Nestorius* told them he could not tell how to make a God of a Child two or three Months Old; and so, said he, *I am pure from the Bloud of you all, and will henceforth trouble you with my Company no more.* † Accordingly he and the Bishops of his Party made themselves a Synod. The Council then summon'd *Nestorius*, who declaring he would not appear 'till *John of Antioch* was come, and being, upon a mature and careful Examination of his Sermons, convicted of notorious Blasphemy against the Son of God, was depos'd: He, on t'other Hand, with his Convention of Accomplices return'd the same Sentence upon *Cyril* and *Memnon of Ephesus*. Soon after,

† See Val. upon the Place.

John of *Antioch* arriving and condemning *Cyril's* Proceedings as rash and violent, *Cyril*, in concert with *Juvenal*, depos'd him too. And now, after he had thus shatter'd and involv'd the Church, and tore her Communion in pieces, the Heretick recants, and, for his Part, declares to make up these Quarrels, the Blessed Virgin shall be call'd the Mother of God with all his Heart. But that did not serve his turn. For instead of being reinstated in his Bishoprick, he was banish'd into *Oasis*, where he still continues. The Synod thus ended, *John* returns to *Antioch*, calls a large assembly of Bishops, and deposes *Cyril*; but it was not long e'er they were reconcil'd, and mutually restor'd one another. *Constantinople*, in the mean time, was miserably immerst in Controversy and Confusion, thro' the wild Effects of *Nestorius's* wretched Sophistry; as for the Clergy, they had, one and all, anathematiz'd him.

The old Tryal of Skill now return'd about the Choice of a Bishop. A very considerable number of Sollicitours appear'd for *Philip*; and a greater for *Proclus*, who notwithstanding lost it, by the Objection some Great People cast in his Way of the Canon against Translations. In the Conclusion, *Maximian*, of the Monastick Profession, was advanc'd to the Chair; a Presbyter, a plain illiterate Man, but whose Piety in erecting of Burial-Offices, or Cloisters for the Interment of Persons of Exemplary Lives, had

A a procur'd

procur'd him that Reputation and Reverence, which now cost him the very Pleasure of his Life, a Religious Retirement.

By the way, those that objected the Canon against *Proclus*, if they did not do it in Malice, must know very little of the Canons and Practice of the Church. † The Canon they went upon ordains, That if any Bishop does not acquire the Possession of the See into which he is Ordain'd, provided the Fault is not his own, and so long as he gives no disturbance to the Church of which he is Consecrated Bishop, he shall be accounted the true and proper Bishop of the Place; and that he shall, without scruple, submit himself, in this Affair, to the Synodical Determination of the Bishops of the Province. Besides; How many are the Instances of such Translations? *Alexander* (as we are told by *Eusebius*, *Eccles. Hist. L. 6.*) was Translated from a Bishoprick in *Cappadocia* to the See of *Jerusalem*; *Perigenes* from *Patra*, where the People would not admit him, to *Corinth*; *Gregory Nazianzen* from *Sasima* to *Nazianzum*; *Meletius* from *Sebastia* to *Antioch*; *Dositheus* from *Seleucia* to *Tarsus* in *Cilicia*; *Reverentius* from *Arca* in *Phœnicia* to *Tyre*; *John* from *Gordus* in *Lydia* to *Proconnesus*; *Palladius* from *Helenopolis* to *Aspuna*; *Alexander* from *Helenopolis*

† A Mistake. See *Valesius's First and Second Note upon this Chapter.*

to *Adriana*; *Theophilus* from *Apamea* to *Eudoxiopolis*; *Polycarp* from *Sexantaprista* to *Nicopolis*; *Hierophilus* from *Trapezopolis* to *Plotinopolis*; *Optimus* from *Agdamia* to the *Pisidian Antioch*; *Silvanus* from *Philippopolis* to *Troas*; Concerning whom (here ending our Catalogue of Translated Bishops) we shall interpose a short Digression. He had made the Study of Rhetorick, under *Troilus* the Sophist, his Business and Employment; but turning *Christian*, he quitted that Profession, and betook himself to a Monastick Life. *Atticus* ordain'd him (tho' not without a sort of Compulsion) Bishop of *Philippopolis*, where his Constitution not being able to endure the rigour of the Cold, he prevail'd with *Atticus* to place some Body else in his room, and removing himself to C. P. return'd to his former Severity of Life; often walking the Streets † with a wisp of Hay about his Feet, instead of a Pair of Shoes. Some time after, the Bishop of *Troas* dying, while *Atticus* was deliberating about a fit Person to succeed him, *Silvanus* happen'd to come upon a Visit to him, who by that Accident was soon determin'd in his Choice; and told him, He must not demurr upon accepting what Providence so visibly tender'd him, the Bishoprick of *Troas*, a Place which did by no Means afford him the Excuse he had pleaded for relinquishing *Philippopolis*.

† ἀπὸ χορτίνων σανδαλίων.

Silvanus acquiesc'd; and was accordingly made Bishop of *Treas*; and in his Administration of his Office there, he wrought a very wonderful Work. A Ship of an immense Burthen was to be launch'd; which, when Human Strength had, for many Days, in vain, attempted to move; 'twas concluded, on all Hands, that some Demon or other held it fast. *Silvanus* hereupon was apply'd to; who told them he was conscious to himself of too much Sinfulness to suppose he could be serviceable to them, but at last, being prevail'd upon, went to the Place, address'd himself in Prayer to the Divine Majesty, then rising, took hold of one of the Ropes, and bid the Workmen set their Shoulders again to the Hull, which they had scarce done, but the Vessel, in an Instant, run off into the Sea; and in the Consequences † drew after it all that remain'd unconverted in that Province, to the Christian Religion. The same good Bishop, finding his Clergy made a Gain of the Office committed to them of arbitrating and composing Disputes between Neighbours, instead of putting a speedy Issue to them, transferr'd it into Lay-Hands. And these Things gave him an universal and shining Reputation.

About the Time of *Maximian's* Advancement appear'd in *Crete* a certain Jewish Im-

† So I understand εἰς ἐυλάβειαν ἦγεν.

postor, who travel'd over the whole Island, pretending himself to be *Moses* sent from Heaven, and that he would conduct them thro' the Sea (as he had formerly led their Fathers) into the Promis'd Land. Having with these fine Promises perswaded them, to leave their Estates, and whatever they were Masters of in the Place; he led them with their Wives and Children, to a Rock that hung over the Sea, into which he order'd them to throw themselves. The foremost obeying his Command were either dash'd in Pieces upon the Cliffs, or drown'd; and so the rest had also been, but that some Fishermen and Trading People, who were *Christians* as it happen'd, being at that time underneath, drew some of them out of the Sea, and warn'd those that were above of trying an Experiment their Fellows had succeeded so ill in. The *Jews*, now finding how grossly they had been impos'd upon, were one and all determin'd to make the pretended Prophet pay with his Life for so Impudent and Inhuman a Cheat; but, on a sudden, he was no where to be found; which made some People believe he was some Evil Spirit in the Shape of a Man. This Delusion and Delivery had the good Effect upon many of those *Jews*, to turn them *Christians*.

Not long after, a dreadful Conflagration happening at C. P. which consum'd a great part of the City, and was ready to seize upon the Church of the *Novatians*,
Paul

† *Paul* their Bishop, prostrating himself at the Altar, where he pour'd forth earnest Prayers and Supplications for the City and Church, obtain'd the preservation of the latter in such a remarkable Manner, that the Fire (which had lasted two Days and two Nights) left it entire, and not so much as discolour'd with Smoak, tho' it did not spare the Buildings round about it. The Day on which the Fire ceas'd, being the Seventeenth of *August*, *Theodosius* and *Maximus* Consuls, the *Novatians* observe as an Anniversary, and the Place preserv'd strikes an awe not only into all Christians, but many Heathens too, when they look upon it.

On the Twelfth of *April*, *Areobindus* and *Aspar* Consuls, dy'd *Maximian*, having held his Patriarchate in Peace Two Years and Five Months. And to prevent all Inconveniences and Disorders that might attend a Competition for the Chair, the Emperour *Theodosius* the same Day recommended it to as many Bishop as were then at hand, to ordain *Proclus* his Successour; who, notwithstanding the Rule against Translations, had the * good Wishes of *Celestine*, Bishop of *Rome*, in his Letters to his Collegues of *Alexandria* and *Antioch*, and to *Rufus* of *Thessalonica*.

† Another Taste of our Historian's too great Fondness for the *Novatians*.

* V. Val. in Cap. 40. n. 1.

Proclus had been early constituted a Reader. The Study of his Youth was Rhetorick. Being arriv'd at Manhood, *Atticus* took care of him, and first made him his *Amanuens*, then in good time ordain'd him Deacon; afterwards he rose to the Order of Presbyter, and at length as we mention'd before, to that of Bishop. He was a great and good Man, happy in all the Vertues that adorn'd his Master *Atticus*, and superiour to him in those of Clemency and Lenity; for whereas *Atticus* fell sometimes with great Vigour and Severity upon the Sectaries, he confin'd himself to the milder Methods of bringing them to Reason. A Temper and Practice which the Emperour *Theodosius* extreamly delighted in; to whom we may justly apply that Eulogy which is given of *Moses* in the Book of *Numbers*, That *He was very meek above all the Men which were upon the Face of the Earth*. His Dependence upon God, and Addresses to him, were the Arms which he principally trusted to; and by these he gain'd Victories and subdu'd Enemies (in the Manner he desir'd) without Effusion of Bloud. Thus he rid his Hands of the *Barbarians* that had serv'd the Usurper *John*, and were now preparing to fall-in, like a Flood, upon the *Roman* Provinces, when *Robas*, their Captain, was struck dead with Lightning, as were a great Part of his Army, after a Pestilence had destroy'd a greater. Very remarkable Judgments, which astonish'd the *Barbarians* into a Conviction, that there

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was no Struggling against the God of the
Empire, and gave Occasion to that celebra-
ted Sermon of *Proclus*, upon the 2d, the 22d,
and 23d Verses of the 38th Chap. of *Ezekiel*,
Son of Man set thy Face against Gog, &c.

Among other signal Blessings, which our
Emperour's mild Government deriv'd upon
him, was the Marriage of his Daughter *Eudoxia* to his Nephew *Valentinian*, Emperour
of the West, the Consulship of * *Isidore* and
Senator.

And, not long after, *Proclus* † finally ex-
tinguish'd all the Fews and Animosities the
Cause of *St. Chrysostom* had occasion'd, by
bringing his Body (with the Emperour's
Consent) to C. P. and there very splendidly
and pompously Interring it in the Church of
the Apostles, upon the Twenty Seventh Day
of *January*, in the Sixteenth Consulat of his
present Majesty, and the Thirty Fifth Year
after *Chrysostom*'s being Dethron'd.

In the same Consulat, on the Twenty First
of *July*, dy'd *Paul* the *Novatian* Bishop; a
Man of * that admirable Innocence and Se-
verity of Life, that as all Sorts of People,
of whatever Perswasion, unanimously ho-
nour'd and reverenc'd him before, so they

* V. Val.

† Those Differences seem to have been in a great
Measure compos'd before by *Atticus*'s Restoring his Name
to the *Diptychs*.

* More of the Historian's Kindness to the *Novatians*.
joyn'd

joyn'd their Hymns in one universal Chorus at his Funeral. During his Sickneſs he neither abated of the Rigours of his Monaſtick Diet, nor omitted any Part of his uſual Courſe of Devotion, nor ſhew'd leſs Livelineſs and Ardour in it. When he found Death approaching, he ſent for all his Preſbyters, and propos'd to them, for the better ſecuring the Peace of their Communion, that they ſhould agree upon a Perſon to ſucceed him while he was yet with them. They told him, 'twas very unlikely they ſhould all concur in the ſame Judgment, and therefore deſir'd him to elect for them. He demanded that they would give him, under their Hands, a ſufficient Assurance that they would chooſe the Perſon he ſhould nominate; which when they had done, he rais'd himſelf up in his Bed, and writt down the Name of *Marcian* (a Preſbyter that had been his Scholar in the Diſcipline) taking Care that no Body ſhould ſee what he writ; and the Paper, ſeal'd with his own, and the Seals of the Preſbyters of chief Note and Character, he deliver'd into the Hands of *Mark*, a Biſhop of his Communion in *Scythia*, requiring him, if it ſhould pleaſe God to give him longer Life, to return it to him as he receiv'd it; but if he did not recover, he ſhould find there, he told him, the Name of the Perſon that was to ſucceed him; and as ſoon as he had thus ſettled this Affair, he expir'd. Three Days after, the Inſtrument was open'd and expos'd
to

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to View in the Presence of a mighty Throng
of Witnesses, who were no sooner told what
the Name was, but, with Shouts, they declar'd
their entire Satisfaction in the Man; so Care
was immediately taken to have him surpriz'd
at *Tiberiopolis*, where he was at that Time, and
conducted to C. P. where he was ordain'd
and enthron'd on the Twenty First of †
August.

Mean time the Felicities and Blessings the
Divine Goodness shower'd down upon them,
the Emperour and Empress very gratefully
and piously acknowledg'd, not only by pub-
lick Thanksgivings and Festival Solemnities,
but by noble Donations, especially those of
the Empress to the Churches in the East in
her Journey to *Jerusalem*, (whither the Em-
perour sent her, pursuant to a Vow she had
made, that she would visit that Place when
she had seen her Daughter marry'd) and in
her return from thence.

The See of *Cæsarea* in *Cappadocia* becoming
vacant by the Death of *Firmus*, and the *Cæsa-*
reans at this time (in *Theodosius's* Seventeenth
Consulat) petitioning *Proclus* to provide a
Successor, the good Bishop ventur'd to do that
which * never any Bishop did before. For
while he was yet in Suspence about the Choice
of a proper Person, all the Senators coming

† *A Mistake.* V. Val.

* See Val. n. on c. 48.

to him one *Saturday* in the Church to pay their respects to him, he seiz'd upon one of their number, *Thalassius*, who had had all the Provinces and Cities of *Illyricum* under his Superintendence and Government, and tho' 'twas reported, the Emperour then design'd to constitute him *Pretorio-Prefect* of the East, the Bishop ordain'd him into the Chair of *Cæsarea*.

[In the Reign of *Honorius*, was found the Body of the Prophet *Zachary*,

who appearing to one *Caleme-* S. L. 9. c. 16.
rus, Overseer or Steward of the 17.

Lands that belong to a Village call'd *Chapbar Zacharia* near *Eleutheropolis* in *Palestine*; an honest and faithful Servant to his Master, but of a Morose and Surly Temper, and no fair Dealer among his Neighbours; told him, if he Dugg in such a certain Place, he would find two Coffins, one within another, the Outer of Lead, and the Inner of Wood, with a Glass Vessel or Urn full of Water, and two Snakes as gentle and harmless as if they had been bred up by hand. Accordingly every thing was found as the Prophet had describ'd; and the Coffin being open'd, there lay in it the Sacred Body, cloath'd in a white Garment like the Sacerdotal Robe, he having been (as my Author conjectures) a Priest. His Skin was smooth and clear, his Nose not fallen, his Beard somewhat grown, his Head short, his Eyes clos'd and a little sunk. At the Foot of his Coffin lay an Infant with Ornaments and Ensigns about him of a Royal Interment,

Interment, having a Crown of Gold upon his Head, Golden Shoes upon his Feet, and a very Rich Mantle or Robe about his Body, suppos'd to have been the Son of King *Joash* from the Testimony of an ancient *Hebrew* Book, which, 'tis said, *Zacharisa* the Prior of the Monastery in *Gerar* had met with, wherein 'twas related, that that King having lost his Son, by a suddain stroke of Death the Seventh day after he had slain the Prophet *Zachary*, and looking upon it as a Judgment God had inflicted for that impious murder, had the Child bury'd at the Prophet's Feet to express his Contrition and Repentance, In the same Reign, were discover'd the Remains of many other Saints of Illustrious Name and sacred Memory; particularly, and in a wonderful manner too, the Body of *St. Stephen* the Deacon and First Martyr.

And here I close my History, wishing the Church and State may never want that Peace and Prosperity which (says our Author) both enjoy at this time.

Our Seventh and last Book takes in the Compass of Thirty Two Years; and the whole Work the Space of an Hundred and Forty, beginning at the First Year of the Two-Hundred-Seventy-First Olympiad, and ending at the Second of the Three-Hundred and Fifth; which fell-in with *Theodosius's* Seventeenth Consulat.

F I N I S.

The following Errors (among which those mark'd thus † are Oversight's of the Author) the Reader is desir'd to take Notice of and Correct, especially those that have an Asterisk before them, because they destroy the Sense. Lesser Mistakes and Omissions are too numerous to be added.

E R R A T A.

PAge 7. line 6. for *f.* read *of.* p. 14 l. 13. and 15. r. *Smyrna.* p. 15. in the Note r. συλλεατρυγοι. as he had, p. 24. l. 27. † after *executed.* r. as they would answer the Neglect, p. 36. in the Note, r. συνήθως, which met. p. 38. l. 10. r. *flock'd.* ibid. l. 16. r. *whither.* p. 41. l. 7. dele *have,* p. 42. l. ult. dele *he.* p. 46. l. antepenult. r. *through.* p. 47. l. 9. after *these* dele *In—* ibid. in the Note, r. *Not. in loc.* p. 61. l. 2 r. *Hearing.* And. p. 65. l. 25. r. *on. Falling,* p. 66. l. 22. after *had,* r. *the,* ibid. in the Note, r. μεμνημένοις. p. 77. l. 13. † after *Eulogius,* r. *asforemention'd.* p. 78. l. 6. r. *Telmifus.* ibid. l. 9. r. and *was.* p. 79. l. 17. r. *Casian.* p. 88. l. antepenult. after *his* r. *own and his.* p. 95. l. 12. r. *Hexaemeron.* p. 103. l. 32. for *were* r. *where.* p. 108. l. 21 of the Note, r. and. p. 109. l. 4 of the Note, for *while* r. *when.* p. 117. l. 5. † dele *again.* p. 123. l. 20. & alibi, for *C. S. r. C. P.* p. 125. l. 24. r. *Paulinus and Meletius,* p. 126. l. 8. r. *Apollinarian,* p. 127. l. 5. after *Divinity* r. *to.* ibid. l. 18. r. *Communion.* p. 130. l. 18. for *some* r. *soon.* p. 135. l. 9. after *Side,* r. and. p. 136. l. 8. after *depart* r. *having.* p. 139. l. 18. r. *Council.* p. 142. l. 9. dele *him,* p. 143. in the Note, r. ἡμαρτημένων. p. 149. in the 2d Note, † for *the Place* r. *Socr. L. 4. c. 7. n. 3. 5,* p. 151. l. 20. dele *of.* p. 152. l. 18. r. *Oecumenical.* ibid. the two first Notes are transpos'd. p. 155. Note 2d, r. κεχωρίσθ, καὶ ἀνυπόστατον. p. 159. l. 18. r. *Jezabel's.* * p. 160. l. 23. r. *Honorius, his younger Son,* p. 164. l. 8. dele *and.* p. 164. l. ult. † for *private* r. *personal.* p. 174. l. 10. † for *Consecrated* r. *dedicated.* p. 178. l. 5. after *and* r. *he.* ibid. l. 24. for *these* r. *the.* * p. 184. l. 19. for *not* r. *most,* p. 187. l. 6. after *besides* dele Comma. p. 193. l. 11. after *Primacy* put a full stop. p. 194. l. 26. r. *another, so affected,* p. 195. l. 24. for *his* r. *thou,* p. 198. l. 3. † for *Attendance* r. *Tending.* p. 207. l. 12. r. *Spirits.* p. 215. l. 16. r. *remember.* ibid. l. 17. † r. *whatsoever.* ibid. l. 21. dele *his,* p. 216. Note, r. ἀσπασινῶ. p. 226. l. 13. r. *Elpidius.* ibid. l. 19. r. *succeeded,* p. 240. l. 5. after *nevertheless* r. *he.* p. 241. l. 7. dele *his.* p. 243. l. 29. r. *Saturninus.* p. 246. l. 14. for † *them* r. *him.* ib. l. 215. for *their* r. *his.* p. 253. Note 2. r. *understood.* in the Text, of, p. 255. l. 5. for *he* r. *they,* ib. l. 15. dele † a *latent,* p. 263. l. 23. after *severe* r. *a.* p. 266. l. 4. † for *a* r. *that.* p. 267. l. 25. after *Service* dele Comma. p. 271. Note 2. l. 1. for *be* r. *he.* p. 272. l. 28. after *Church* dele Comma. * p. 274. l. 26. r. *no unusual.* p. 276 Note 1. l. 3. † for *in.* r. *on.* p. 279. l. 2. and

15. r. *Nilammon*. p. 284. l. 20. r. *Bishop*. p. 287. l. 9. r. *Aristane-*
tus. p. 288. l. 18. for *their* r. *the*. p. 291. l. 1. † after *Olympias*
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306. l. 6. after *sign* put a Comma. ib. l. 7. dele Comma. p. 308.
l. 12. after *to* r. *a*. p. 310. l. 31. after *which* r. *had*. p. 314. l. 8. r.
nobles. p. 315. l. 11. r. *Gerontius*. * p. 316. l. 23. after *contra-*
ry put! p. 317. l. 18. r. *untractable*. p. 318. l. 8. after *active*
dele Comma. * p. 320. l. 24. for *wish'd* r. *rais'd*. * p. 321. l.
12. for *Instrument* r. *Interment*. * p. 322. l. 9. after *commanded*
r. *she us'd*. ibid. l. 26. r. *Torture*. p. 324. l. 3. after *Vestment*
r. *and*. * ibid. l. 25. † r. *in enumerating and describing*. p. 325.
l. 12. for *Suit* r. *Suet*. ibid. l. 25. r. *Violences*. * p. 327. l. 11.
r. *trick'd any more than*. * p. 327. l. 29. r. *Scripture declares*
awaits. * p. 328. l. 14. for *in*, *in* r. *in it*. p. 329. l. 24. and p.
330. l. 25. and p. 333. l. 24. r. *Azazena*. p. 330. l. 6. r. *Empe-*
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after *we* r. *may*. p. 345. l. penult. and p. 349. l. 8. r. *Cyzicus*.
p. 347. l. 22. r. *Displeasure*. * p. 348. l. 8. for *Cafe* r. *Care*.

Additional Notes.

P Age 9. line 15. at the Words, *From whence he went*
to C. P. This happen'd sooner, in *Constantius's*
Reign. *V. Val. in Socr. L. 4. c. 7. Not. ult.*

P. 69. l. 31. *Pior*. Perhaps the same with the former
mention'd p. 55.

P. 79. l. 13. *Eusebius*. Perhaps the same with him
of *Carra*.

Ibid. l. 20. *Zeno*. Perhaps the same with him men-
tion'd p. 76.

P. 78. l. 4, 5. Perhaps these *Pauls* were the same.

P. 133. l. 12. *Thither he retir'd*. That is, I suppose, he
retir'd thither from C. P. where *Socrates* left him before,
p. 9. Otherwise there seems to be an Inconsistency be-
tween the two Historians;

P. 195. l. 9. *Eunomius gave the Cause for Eutychi-*
us. Here our Historian forgets himself; for, before,
he told us, that *Eutychius abandon'd Eunomius*. p. 9.
Unless, by his *Abandoning Eunomius*, we are to un-
derstand the *Eunomian Faction* after *Eunomius's Death*.

P. 232. l. 24. *Isidore*. I conceive this *Isidore* not to
be the same with any *Ascetick* of that Name mention'd
before; whose Character makes it improbable that any
of them would have undertaken such an Errand as this.

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